



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif-Lam-Meem*.<sup>1</sup>

الْم

2. *Tha'leka*<sup>2</sup> (*afar-that-it*)<sup>x</sup> (*is*) The Book<sup>x</sup> no suspicion<sup>3</sup> ^in it,<sup>x^</sup> (*it x is*) a *hodan* (*divine-guidance*)<sup>x4</sup> for the *muttaqeena*<sup>x5</sup> (*reverential guarders against Allah's displeasure*).<sup>x</sup>

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ

3. Who<sup>r</sup> believe they<sup>z</sup> by the invisible, and *youqeymona*<sup>6</sup> (*they<sup>z</sup> up-to-fulfill the prescribed obligations of*) the Prayer<sup>w</sup> and of what We provided them expend they.<sup>z</sup>

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ  
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

4. And who<sup>r</sup> believe they<sup>z</sup> by what (*had been*) descended to you<sup>g</sup> and what (*had been*) descended of before you<sup>g</sup> and by the Hereafter<sup>w</sup> they (*are*) *youqenoona*<sup>7</sup> (*they<sup>z</sup> believe with certitude*).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا  
أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

5. Those (*are*) on a *hudan* (*divine-guidance*)<sup>x</sup> from their Lord; and those, they (*are*) the thrivers.

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this, beginning of some Suwer of The Qur'an.

<sup>2</sup> The word "ذَلِكَ" has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle "ذَا" = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the "لَمْ الْبَعْدُ" = for the "afar," and (3) the "كَ، ضمير المخاطب" for the addressee's pronoun. There is no English equivalent *per se* for "ذَلِكَ." I believe it is best rendered as "afar-that-it". So, "he-tha" for "ذَا," "afar," for "لَمْ," "it" for "كَ," which is: "the fact" or "the reality." In this particular case, we want to point out the reason for the "he-tha-afar-it," referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high. Hence no untruth could touch it in any way, form, or shape. There is more about "ذَلِكَ" in the *Lexicon* attached to this Translation. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See *كتب النحو والصرف*.

<sup>3</sup> The word: "رَيْبٌ" = Suspicion and the word "شَكٌ" = Doubt; both share some common grounds but the words are not synonymous. Unfortunately, all the numerous translators I came to know of, save this translator, use "شَكٌ" when they should have used "رَيْبٌ" in this particular aspect. I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship. Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected. In other words, such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever. Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected. But since the facts do not support such a claim it would be void and null. So, "رَيْبٌ" and "شَكٌ" although share some aspects each is distinct from the other. And The Qur'an from its inception till the end of Time and beyond there is "no suspicion in it," as no one would ever be able to prove anything against it. It is the word of Allah; how could it be other than being with "no suspicion in it".

<sup>4</sup> The word "هُدًى" or "هُدَايَةٌ" in Arabic is clear to be "aright-guidance," not just mere "guidance" as in English, i.e. in the literal sense of "guidance" means: "ushering," "showing," "leading," "piloting," "steering" etc.

<sup>5</sup> See the *Lexicon* attached to this Translation for this special word and its significance.

<sup>6</sup> The word "يُقِيمُونَ" is rooted in "أَقَامَ" = upheld. linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".

So, "يُقِيمُونَ" means: they (1) uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e perform, and maintain it<sup>w</sup>.

<sup>7</sup> That is they are absolutely certain.

6. Verily who <sup>r</sup> unbelieved they <sup>z</sup> equal on them whether you <sup>g</sup> warned them or not warned them[ <i>you<sup>r</sup></i> ], not believe they. <sup>z</sup>	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed <sup>8</sup> Allah on their hearts, and on their hearing, and on their <i>abssa're</i> ( <i>insights/ discernments</i> ) ( <i>is</i> ) an overlay <sup>w</sup> and for them ( <i>is</i> ) a great torment.	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who <sup>p</sup> says[ <i>he</i> ]: we believed by Allah and by The Day[The] Last while not they ( <i>are</i> ) surely believers.	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. Mutually beguile <sup>9</sup> they <sup>z</sup> Allah and whom <sup>r</sup> they <sup>z</sup> believed; and not beguile they <sup>z</sup> except their selves <sup>w</sup> while not perceive they. <sup>z</sup>	تُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تُخَادِعُونَ إِلَّا أَنْفُسَكُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts ( <i>is</i> ) an illness; <sup>10</sup> so augmented them Allah an illness; and for them ( <i>is</i> ) a painful torment by what were they <sup>z</sup> lying.	فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And if ( <i>had been</i> ) said for them: let-not corrupt you <sup>z</sup> in the land <sup>w</sup> /Earth <sup>w</sup> said they <sup>z</sup> : verily only we ( <i>are</i> ) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they ( <i>are</i> ) the corrupters, [and,] but not perceive they. <sup>z</sup>	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if ( <i>had been</i> ) said for them: let-believe you <sup>z</sup> just-as believed the mankind, said they <sup>z</sup> : do we believe just-as believed the mooncalves; indeed; verily they, they ( <i>are</i> ) the mooncalves; [and,] but not know they. <sup>z</sup>	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾
14. And if met/encountered they <sup>z</sup> whom <sup>r</sup> believed they <sup>z</sup> said they <sup>z</sup> : we believed; and if they <sup>z</sup> secluded ( <i>cloistered they<sup>z</sup></i> ) to <sup>11</sup> their Satans, said they <sup>z</sup> : verily we ( <i>are</i> ) with you <sup>b</sup> verily only we ( <i>are</i> ) <i>mustah'ze'oona</i> ( <i>we are affirmable-jesters/ affirmably-jesting</i> ).	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾
15. Allah <i>yastah'ze'o</i> ( <i>affirmably-jests</i> [He]) by them and protracts them in their excessiveness addle they. <sup>z</sup>	اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those ( <i>are</i> ) who <sup>r</sup> they <sup>z</sup> purchased <sup>12</sup> the misguidance-she <sup>v</sup> by the divine-guidance; <sup>x</sup> so neither profited-she <sup>v</sup> their trade <sup>w</sup> and nor were they <sup>z</sup> <i>mubtadeena</i> <sup>13</sup> ( <i>who are divinely-guided</i> ). <sup>x</sup>	أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ بِالْهَدْيِ فَمَا رَجَحَتْ ثِمَرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

<sup>8</sup> That is closed *hermetically* and *determined irrevocably* or *consummated/ concluded*.

<sup>9</sup> The word “يُخَادِعُ” = beguile. *Linguistically* it has several meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و اللسان* for the meanings. Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ اللّٰصَّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

<sup>10</sup> The word “illness,” a disease of body or mind. That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment to adhere to the right* or do the right thing.

<sup>11</sup> See the *Lexicon* attached to this Translation for discussion of the significant differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality/ collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

<sup>12</sup> The Arabic words: (a) “اشْتَرَى” and (b) “بَشَرَى” occur time and again in The Qur’an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشْتَرَى” means *purchased* and (b) “بَشَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.



17. Their parable <sup>x</sup> /example <sup>x</sup> ( <i>is</i> ) as a parable <sup>x</sup> /example <sup>x</sup> ( <i>of</i> ) whom <sup>x</sup> <i>istawqada</i> <sup>14</sup> ([ <i>he</i> ] <i>affirmably kindled</i> ) a fire <sup>w</sup> then <i>lamma</i> ( <i>when/whence</i> ) lighted-she <sup>y</sup> what ( <i>is</i> ) around him, went <sup>15</sup> Allah by their illumination and left them [ <i>He</i> ] in darknesses <sup>w</sup> not sight/discern they. <sup>z</sup>	مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾
18. <i>Sommon</i> ( <i>deaf people</i> ), <i>bokmon</i> ( <i>born dumb-mute people</i> ), <i>omyon</i> ( <i>blind people</i> ) <sup>16</sup> so they return not.	صُمٌّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
19. Or as <i>ssayyeben</i> <sup>x</sup> ( <i>gliding-rain-laden-cloud</i> ) <sup>x17</sup> of the sky <sup>w</sup> in it <sup>x</sup> darknesses <sup>w18</sup> and a thunder and a lightning; they <sup>z</sup> make/emplace their fingers in their ears from the thunderbolts <sup>w</sup> <i>badbara</i> ( <i>in caution of</i> ) the death; <sup>x</sup> and Allah ( <i>is</i> ) Surrounders by the unbelievers.	أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَنُقُرٌّ يُجْعَلُونَ أَصْبَعُهُمْ فِيْٓ أَذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾
20. Almost the lightning <sup>x</sup> snatches ( <i>off/away</i> ) their <i>abssa'ra</i> ( <i>insights/discernments</i> ), everywhen it <sup>x</sup> lightened for them they <sup>z</sup> walked in it; <sup>x</sup> and if [ <i>it</i> <sup>x</sup> ] darkened over them they <sup>z</sup> upped; and had Allah willed [ <i>He</i> ] surely ( <i>would have</i> ) gone <sup>19</sup> by their hearing, and their <i>abssa're</i> (= <i>abssa'ra</i> ); verily, Allah over every thing ( <i>is</i> ) Omnipotent.	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّا لِلَّهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾
21. O you the mankind: let-worship you <sup>z</sup> your <sup>n</sup> Lord, Who created you <sup>b</sup> [ <i>He</i> ] and whom <sup>f</sup> of before you; <sup>b</sup> <i>la'alla</i> <sup>20</sup> ( <i>craving currently unavailable deed that/perhaps</i> ) you <sup>b</sup> <i>tattaqoon</i> <sup>21</sup> ( <i>you<sup>z</sup> reverentially guard not to displease Allah</i> ).	يٰٓأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾
22. Who [ <i>He</i> ] made for you <sup>b</sup> the Earth <sup>w</sup> a bed <sup>22</sup> and the sky <sup>w</sup> a <i>be'na'an</i> <sup>x23</sup> ( <i>a build-in-progress</i> ) <sup>x</sup> and [ <i>He</i> ] descended from the sky <sup>w</sup> a water; <sup>x</sup> then <i>akbraja</i> ([ <i>He</i> ] <i>produced/emerged</i> ) by it <sup>x</sup> of <sup>24</sup> the <i>thamara'te</i> <sup>w</sup> ( <i>yeilds/crops</i> ) <sup>w</sup> a <i>rez'qan</i> <sup>x</sup> ( <i>provision/victuals</i>	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ

<sup>13</sup> See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*.”

<sup>14</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

<sup>15</sup> Notice this great *Ayah* says: “went Allah = *ذَهَبَ اللَّهُ*” i.e. *intransitively*, and not “*أَذْهَبَ اللَّهُ*” = “*caused to be gone*.”

<sup>16</sup> The words “*صُمٌّ*, *بَكْمٌ*, *عُمَىٰ*” all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English no plural for any except to associate the respective word with a plural noun “*people*.”

<sup>17</sup> The word “*صَيِّبٌ*” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البصائر*.

<sup>18</sup> Darknesses could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesses.

<sup>19</sup> The word “*ذَهَبَ*” i.e. *intransitively* not “*أَذْهَبَ*,” translated as (*would have*) gone, as “*gone*” stands for many meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*. See *The American Heritage Dictionary*.

<sup>20</sup> The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-alla*” and “*kum*.” “*La-alla*” = *craving currently unavailable deed, perhaps abridges it*. Another Arabic word “*asa*,” = *may*. The two words are frequently used in The Qur’an. Linguistically, both words are particles of *hope*, *craving*, and *uncertainty*. However, explainers of The Qur’an say both are particles of *certainty*, if the action is from Allah, realization of which is *always sure and definite*. The second part of the word is “*kum*” = the pronoun for “*you<sup>b</sup>*.” Thus, here “*la-alla-kum*” = *certainly*. Thus, if you<sup>f</sup> were to worship your<sup>n</sup> Lord you<sup>f</sup> will be (*certainly*) *righteous*.

<sup>21</sup> The word “*تَتَّقُونَ*” = “*tattaqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, “*tattaqoon*” means: “*you<sup>f</sup> reverentially guard against Allah’s displeasure*” by adhering to Allah’s *Criteria of prescription and proscription*. There is no English equivalent for “*taqwa*,” i.e. *reverential guarding against Allah’s displeasure*. The English word “*piety*” surely falls short of “*taqwa*.” See the *Lexicon* attached to this Translation for both “*tattaqoon*” and “*taqwa*.”

<sup>22</sup> The Arabic word “*فِرَاشًا*” literally means (1) “*mattress*,” or (2) “*carpet*,” or (3) *figuratively* the word “*فِرَاشًا*” is used to also mean (3) “*wife*” or (4) the *entire earth* as it spreads and extends as a *bed*. See *اللسان*.

<sup>23</sup> The word “*بِنَاءً*” = “*benā’an*” is made up of two parts “*benā*” and “*an*.” The “*an*” is a grammatical *nunation* at the end of an *objective noun*; and “*be’na*” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “*And the Heaven<sup>w</sup> We built it<sup>w</sup> by ay’den (divine Might), and verily We surely (are) expanding/expanders.*” (S51:47). Also it could mean: (2) *first time going in privacy with a bride after the formal wedding contract is officiated*, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

<sup>24</sup> The word “*of*” here *implies remarkable significance, connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but *only a fraction of* a much larger whole be it *in this world or the Hereafter*, in the treasure of Allah.

for sustenance) <sup>x</sup> for you; <sup>b</sup> so let-not make<sup>25</sup> you<sup>z</sup> for Allah compeers while you<sup>f</sup> know.

أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٣﴾

23. And *en (if)* you<sup>c</sup> were in suspicion of what *naẓẓalna* (*We repetitively descended*) on Our *abde*<sup>26</sup> (*slave/worshipper*), then *oto* (*let-come you*)<sup>27</sup> by a *Sura'ten*<sup>27</sup> (*division of The Qur'an*)<sup>w</sup> of its<sup>x</sup> like; and let-summon you<sup>z</sup> your<sup>n</sup> witnesses/testifiers<sup>28</sup> of lesser than/without Allah, *en (if)* were you<sup>c</sup> *ssa'deqeena* (*always-truth-enforcers*).

وَأَنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾

24. Then *en (if)* you<sup>z</sup> did not and (*shall*) never do you<sup>z</sup> then *ettago* (*let reverentially self-protect you<sup>z</sup> from*) The Fire<sup>w</sup> which<sup>u</sup> its<sup>w</sup> fuel<sup>29</sup> (*are*): the mankind and the rocks<sup>w</sup> (*if*<sup>w</sup> had been) prepared-she<sup>y</sup> for the unbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

25. And *bashsher*<sup>30</sup> (*let-tell [you<sup>s</sup>] pleasant tidings*) whom<sup>r</sup> they<sup>z</sup> believed<sup>x</sup> and they<sup>z</sup> worked the righteous-works;<sup>w</sup> verily for them<sup>x</sup> (*are*) gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; every-when *ruẓeqo* (*they<sup>z</sup> had been provided/rationed*) from it<sup>w</sup> of<sup>31</sup> a *thamaraten*<sup>w</sup> (*yield/crop*)<sup>w</sup> a *rez'qan*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> said they:<sup>z</sup> this (*is*) which<sup>x</sup> *ruẓeqna* (*we were provided*) of earlier; and *oto*<sup>32</sup> (*they<sup>z</sup> had been given/churned out*) by it<sup>x</sup> a similar; and for them<sup>x</sup> in it<sup>w33</sup> (*are*) spouses<sup>w</sup> (*wives*) *mutabharaton* (*she-they had been purged*) and they (*are*) in it<sup>w</sup> immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهَا مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

26. Verily Allah not *yesta'hey*<sup>34</sup> (*have shame*) to strike [*He*] a parable<sup>x</sup>-/example<sup>x</sup> certain,<sup>35</sup> a mosquito<sup>w</sup> and what (*is*) atop/above<sup>36</sup> it;<sup>w</sup> so as-to whom<sup>r</sup> they<sup>z</sup> believed<sup>x</sup> so they<sup>z</sup> know verily it<sup>x</sup> (*is*) the right<sup>x</sup> from their Lord; and as-to whom<sup>r</sup> they<sup>z</sup> unbelieved<sup>x</sup> then they<sup>z</sup> say: what wanted Allah by this a parable<sup>x</sup>/example; <sup>x</sup> [*He*] misleads by it<sup>x</sup> multitude and

إِنَّ اللَّهَ لَا يَسْتَحْيٰ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا يُضِلُّ بِهِ

<sup>25</sup> The word “جعل” has at least *nine distinct linguistic* meanings and a *tenth* “religious” meaning. Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: and *continue the status as it currently stands or improves it*, as in (S2:128).

<sup>26</sup> The word “ab'de” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an *eye-opener* elaboration. It's an *absolute honor* to be Allah's “ab'de”-as that means, among other meanings, that one is *FREE* and could not be owned by any other.

<sup>27</sup> See the *Lexicon* attached to this *Translation* for this *proper name* of a *division of The Qur'an*.

<sup>28</sup> These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

<sup>29</sup> The word “الوقود، بفتح الواو” is *firewood*, but also it could mean *any fuel*. See *اللسان*.

<sup>30</sup> See the *Lexicon* attached to this *Translation* for *bashshara/youbashshero/mubashsheron*=بَشِّرًا يُبَشِّرُ أَمِيرًا.

<sup>31</sup> This prepositional word, “of,” is to indicate *portioning*, i.e. some thing is a *part* of a *larger whole*.

<sup>32</sup> The word “أثوا” perhaps lends itself to *two distinct* meanings: (1) as translated above, and (2) to mean “churned out,” rooted in “إثاء,” i.e. like churning of trees yielding their fruits or the buttermilk when shaken it *churns out* butter. Clearly Paradise's trees once picked its fruits are *immediately* replenished by an *identical twin* of *whatever was picked*, i.e. *replacing* whatever was picked, so the tree-fruit remains as if not picked.

<sup>33</sup> This “if<sup>w</sup>” refers to the *gardens* that have *eternally good abode, good supply of good food, good water, and pleasure of matrimony* with spouses.

<sup>34</sup> The word “يستحي” is an *intransitive verb*, and the closest English equivalent to it is “to have shame.”

<sup>35</sup> See the *Lexicon* attached to this *Translation* regarding, the *indefinite/infinite article*=”بِاِلاَءِ الْمَصْدَرِ”

<sup>36</sup> The particle “ما” and the words “فَمَا فَوْقَهَا” in this *Ayah* all deserve a *pause for pondering*. First the particle “ما”=”بِاِلاَءِ الْمَصْدَرِ”=the *infinite particle* for greatest *intensity*, i.e. intensifying the *mosquito* and *what is beyond it*<sup>w</sup>. Second “and what (*is*) above it<sup>w</sup>.” Clearly the “فَ” in “فَمَا” is *coupling* or *conjunctive* particle meaning *and* whatever that which could be above it<sup>w</sup>, i.e. *positively* or *negatively*, i.e. to say: *larger* or *smaller* than it<sup>w</sup>. See *إعراب القرآن، لمحمود صافي*. Lately it has been *reported in the scientific community* that there is a *microscopic* “thing” atop of the mosquito.



*yahdey* ([He] *divinely-guides*) by it<sup>x</sup> multitude; and not [He] *misleads* by it<sup>x</sup> except the *fa'seeqeena*<sup>x37</sup> (*rebels vis-à-vis Allah's command*).<sup>x</sup> وَمَا كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَيُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٦٦﴾

27. Who<sup>r</sup> breach they<sup>z</sup> Allah's covenant<sup>x</sup> from after His *meetha'qe*<sup>x</sup> (*ratified-covenant*)<sup>x</sup> and sever they<sup>z</sup> what Allah commanded by it<sup>x</sup> to/that ([if] *be*) joined; and they<sup>z</sup> corrupt in the land<sup>w</sup>/Earth<sup>w</sup> those they (*are*) the losers. الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ، أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾
28. How you<sup>z</sup> unbelieve by Allah while you<sup>c</sup> were dead and then[He] quickened you;<sup>b</sup> afterwards<sup>38</sup> [He] deadens<sup>39</sup> you;<sup>b</sup> afterwards [He] quickens you,<sup>b</sup> afterwards to Him (*to be*) returned you.<sup>z</sup> كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦٨﴾
29. He Who created for you<sup>b</sup> what (*is/are*) in the Earth<sup>w</sup> together; afterwards *istawa*<sup>40</sup> ([He] *set Himself*) to the Heaven<sup>w</sup> and *sawwa*<sup>41</sup> ([He] *set/ evened/ proportioned*)<sup>w</sup> them<sup>y</sup> seven Heavens<sup>w</sup> and He (*is*) by every thing Omniscient. هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٩﴾
30. And *edh* (*when*) said your<sup>t</sup> Lord for the angels: verily I am making in the Earth<sup>w</sup> a vicegerent<sup>42</sup>; said they<sup>z</sup>: do [You<sup>s</sup>] make in it<sup>w</sup> whom<sup>p</sup> [he] corrupts in it<sup>w</sup> and [he] sheds bloods; while we *nusabbeho*<sup>43</sup> ([we] *single You<sup>s</sup> as excelling in all good qualities/ that You<sup>s</sup> transcends all shortcomings/ and that You<sup>s</sup> are unique all around*) by Your<sup>t</sup> Praise and [we] sanctify for You<sup>s</sup>! Said [He]: verily<sup>44</sup> I [I] know what not you<sup>z</sup> know. وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٧٠﴾
31. And [He] taught Adam the names,<sup>x</sup> all (of) it;<sup>w</sup> afterwards [He] showed them on/over<sup>45</sup> the angles then said [He]: *anbe'oney* (*let-inform Me you<sup>z</sup> by piece-of-significant-and-availing-news*) by names (of) these *en* (*if*) you<sup>c</sup> were *ssa'dequeena* (*always-truth-enforcers*). وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾
32. Said they: *z subhana*<sup>46</sup> (*hallowedly and marvelously we deem You<sup>s</sup> transcending all defects and we solemnly stand in awe and utmost consecration of*) You<sup>s</sup> no knowledge for us except what You<sup>s</sup> taught us; verily You<sup>s</sup>, You<sup>s</sup> (*are*) The Omniscient, The *Hakeemo*<sup>47</sup> (*infinite bekmah*<sup>48</sup> *Possessor*). قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٧٢﴾

<sup>37</sup> See the *Lexicon* attached to this Translation for the word *fa'seeqoon* and its grammatical inflections.

<sup>38</sup> The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time.

<sup>39</sup> The word “أَمَاتَ” in “يُمَيِّتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>40</sup> The word “اسْتَوَى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “*how*” did He “*استوى*” is not knowable, because there is nothing to compare Allahto/with to know the “*how*” of His action. He is unlike any thing known or knowable.

<sup>41</sup> The word “*sawwabunna*” is made up of two parts, the word “*sawwa*” and the pronoun “*hunna*.” The word “*sawwa*” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*”= them,<sup>y</sup> a feminine plural.

<sup>42</sup> The word “*خليفة*” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “*خليفة*” is a masculine and the “*ة*” in “*خليفة*” is for intensification as in *علامة*. See تفسير البضاوي و روح المعاني لـ الألوسي

<sup>43</sup> The word “*nusabbeho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

<sup>44</sup> This word “*verily*” here is introduced to intensify “*إني*,” which is in fact “*إن*” and “*ني*.”

<sup>45</sup> Note that “*على*” = “*on/over*,” is adverb of time/place, i.e. circumstantial, state or condition. See المعني.

<sup>46</sup> The word “*subhanaka*” = “*سبحانك*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبحان*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*” = “*سبحانك*” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.*

<sup>47</sup> See the *Lexicon* attached to this Translation for an exposition on the words “*الحكيم*” and “*حكيم*.”

33. Said [He]: O, Adam, *anbe'hum* (let-informed them [you<sup>s</sup>] by piece-of-significant-and-availing-news) by their names; then *lamma* (when/whence) *anba'abum* (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you<sup>b</sup> that I know the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; and [I] know what you<sup>z</sup> disclose and what you<sup>c</sup> were concealing.
34. And *edh* (when) We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Eblisa (*Satan*) *aba*<sup>49</sup> ([he] categorically refused) and *istakbara*<sup>50</sup> ([he] affirmed his prideful haughtiness) and [he] was of the unbelievers.<sup>51</sup>
35. And We said: O, Adam let-reside [you<sup>s</sup>], you<sup>s</sup> and your<sup>t</sup> spouse the Paradise;<sup>w</sup> and let-eat [you] both from it<sup>w</sup> opulently whence [you] both willed; and let-not [you] both near this<sup>w52</sup> the tree;<sup>w</sup> then, [you] both (would) be of<sup>53</sup> the *dha'lemeena*<sup>54</sup> (injustice-doers).
36. Then (caused) them both (to) slip the Satan *a'n* (off) it;<sup>w</sup> so [he] exited them both from what both were in it;<sup>x</sup> and We said: *ehbetto*<sup>55</sup> (let-you<sup>z</sup> alight/touch-down/dwel-basely/-emigrate/immigrate), some (of) you<sup>b</sup> for some foe;<sup>56</sup> and for you<sup>b</sup> in the Earth<sup>w</sup>/land<sup>w</sup> (is) a *mustagarron*<sup>57</sup> (permanent-abode/ultimate realization) and a *mata'aon*<sup>58</sup> (resource of transitory worldly delights) to a while.
37. So *talaqqa*<sup>59</sup> (received/took bestowal) Adam from his Lord words;<sup>w</sup> so [He] relented on him; verily He, He (is) The *Tannwo* (iterative Acceptor of penitence) *Ar-Rabee'mo* (The iterative mercy Giver).

قَالَ يَتَّادُمْ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا  
أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ  
إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ  
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ  
وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

وَقُلْنَا يَتَّادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ  
وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا  
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ  
الظَّالِمِينَ ﴿٣٥﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا  
مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ  
وَمَتَّعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ  
عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

48 See the *Lexicon* attached to this Translation for “*bekmah*.”

49 The words *aba*= “إمْتَنَعَ إِمْتِنَاعًا لَا رَجُوعَ فِيهِ” means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yield. So, it is not just simply refused.

50 See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

51 The word “الكافرين” = “the unbelievers” here could also mean “the ingrates.”

52 The singular pronoun for a tree” is feminine that is why its demonstrative case as here is a “this<sup>w</sup>”.

53 It is important to note here the phrase “of so and so,” if a person is a “wronger” or “of wrongers” the two have significant differences. The “wronger” could have done the wrong/wrongdoing once or so; but “of wrongers” signifies frequent and continual wrongdoing by the wronger.

54 The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

55 The word “اهبطوا” rooted in “هبط,” meaning alight/touch-down/dwelt basely/dwelt in evil. See اللسان. Additionally, it also could mean: emigrate/immigrate, as in *Ayah* (S2:61): “اهبطوا مصرًا” = *ehbetto Misran*=Egypt/any-town.

56 The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان and الهادي.

57 Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

58. The word “متاع” = “mata’a” is rooted in the word “مَتَعَ” = “matta’a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

59 That is, and Allah is knowing, by inculcation, inspiration or instruction.

38. Said We: <i>ebbetto</i> (let-you <sup>r</sup> touch-down/dwel-basely/emigrate-immigrate) from it <sup>w</sup> together; then when <sup>60</sup> <i>ya'teyann</i> (assuredly comes to) you <sup>b</sup> from Me a <i>huda</i> (divine-guidance); <sup>x</sup> so whoever [he] followed My <i>huda</i> (divine-guidance) <sup>x</sup> then neither a fear (is) on them, and nor they sadden.	قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَلَمَّا يَأْتِينَكُمْ مِّنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾
39. And who <sup>r</sup> unbelieved they <sup>z</sup> and denied they <sup>z</sup> by Our <i>Aya'te<sup>w</sup></i> (messages/signs/proofs) those (are) The Fire's <sup>w</sup> companions; they (are) in it <sup>w</sup> immortals.	وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
40. O, Israel's sons <sup>61</sup> let-remember you <sup>z</sup> My boon <sup>w62</sup> which <sup>u</sup> <i>an'amto<sup>63</sup></i> (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you; <sup>b</sup> and let-fulfill <sup>64</sup> you <sup>z</sup> by My covenant <sup>x</sup> I fulfill by your <sup>n</sup> covenant; <sup>x</sup> and <i>eyyaya<sup>65</sup></i> (indeed exclusively Me) so let-you <sup>z</sup> dread [Me]. <sup>66</sup>	يَبْنَئِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّيَ فَارْهَبُونَ ﴿٤٠﴾
41. And let-believe you <sup>z</sup> by what I descended (i.e. of <i>Qura'n<sup>x</sup></i> ) <i>mussa'ddeqan<sup>67</sup></i> (accepter as credible) for what (is) with you; <sup>b</sup> and let-not be you <sup>z</sup> first unbeliever/rejecter <sup>68</sup> by him/it; <sup>x</sup> and let-not purchase you <sup>z</sup> by My <i>Aya'te<sup>w</sup></i> (messages/signs/proofs) a little price; and <i>eyyaya<sup>69</sup></i> (indeed exclusively Me) so <i>ettago'ne</i> (let you <sup>r</sup> reverentially guard against My displeasure). <sup>70</sup>	وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّيَ فَاتَّقُونَ ﴿٤١﴾
42. And let-not confound <sup>71</sup> you <sup>z</sup> the right <sup>x</sup> by the falsehood <sup>x</sup> and [let not] conceal you <sup>z</sup> the right <sup>x</sup> while you <sup>f</sup> know.	وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾
43. And <i>aqemo<sup>72</sup></i> (let-you <sup>r</sup> up-to-fulfill the prescribed obligations of) the Prayer <sup>w</sup> and <i>aa'to</i> (let-you <sup>r</sup> accord and fulfill the obligations of) the <i>Zakata<sup>w73</sup></i> (prescribed portion of personal possessions) <sup>w</sup> and <i>erka'o</i> (let-you <sup>r</sup> markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the <i>ra'keyeena</i> (be-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

<sup>60</sup> This "إِذَا" is really "إِنْ" added to it "مَا" for affirmation, making the happening a matter only of "when." For some elaboration see الذر المصون، لـ احمد الحلبي.

<sup>61</sup> The word "بَنِي" is the grammatically inflected (modified) plural for "ابن" which means "son," not child per se, as child could mean a male or a female. However, it is rather common for The Qur'an to address the male gender but definitely includes by implication the female gender for the intention of the message. Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur'an. For example, addressing the male gender The Qur'an says: O, you *be-believers*, but obviously intending the inclusion of the female gender too. However, some time, specifically addressing each individually, as: O, you *be-believers* and *she-believers*. Hence, to be contextually accurate we should say: "O, sons of Israel," not "children of Israel." But clearly, although the statements address the male gender of Israel's offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed.

<sup>62</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>63</sup> The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>64</sup> The word "أوفوا" from "الوفاء," meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

<sup>65</sup> The word "إِيَّاي" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>66</sup> The letter "ن" in "فَارْهَبُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَارْهَبُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>67</sup> The word "mussaddeqan" is more than an "affirmer," it is acceptor of the referent as credible.

<sup>68</sup> The word "كافر" rooted in "الكفران" so lending itself to be both either rejecter/repudiator or unbeliever. See البصائر.

<sup>69</sup> The word "إِيَّاي" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>70</sup> The letter "ن" in "فَاتَّقُونَ" see footnote 131 above.

<sup>71</sup> The word "تَلْبِسُوا" = "confound" comes from "أولبس، أو لبس" all meaning confused the issue. So those who "confound" the issue as if they cover it or mix it as to make it seemingly "indistinguishable" so the confounders mislead the people.

<sup>72</sup> The word "أَقِيمُوا" is rooted in "أقام" = uphold/sustain/maintain.

<sup>73</sup> See the Lexicon attached to this Translation for the word Zakah and its implications of augmentative blessedness.



44. Do you<sup>z</sup> command the mankind by the *berre*<sup>74</sup> (*the dutiful obligation/lanful obedience*) and you<sup>z</sup> forget your<sup>n</sup> selves<sup>w</sup> while you<sup>f</sup> recite the book;<sup>x</sup> do then not reason you.<sup>z</sup> ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾
45. And let-see you<sup>z</sup> assistance by the patience and the Prayer,<sup>w</sup> and verily it<sup>w75</sup> (*is*) certainly big<sup>w</sup> except on the *khashe'eena*<sup>76</sup> (*they who: totally subdued their body, sight, sound, and markedly bow in the Prayer*). ﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾
46. Who<sup>r</sup> they<sup>z</sup> presume that they *mulago* (*they<sup>z</sup> are meeting with*) their Lord, and that they (*are*) to Him returnees. ﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَإِنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾
47. O, Israel's sons: let-remember you<sup>z</sup> My boon<sup>w77</sup> which<sup>u</sup> *an'amto*<sup>78</sup> (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you<sup>b</sup> and surely I preferred you<sup>b</sup> over the worlds.<sup>79</sup> ﴿يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ﴾
48. And *ettago* (*let you all reverentially self-protect in*) a day (*in which*) no self<sup>w</sup> requites a'n<sup>80</sup> (*about another/instead of another*) self<sup>w</sup> a thing; nor (*to be*) taken/accepted from it<sup>w</sup> an intercession;<sup>w</sup> nor (*shall be*) taken from it<sup>w</sup> *adlon*<sup>x</sup> (*ransom-/compensation*);<sup>x</sup> and nor (*are*) they (*to be*) succored. ﴿وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾
49. And *edh* (*when*) *najjaynakum* (*We repetitively delivered you<sup>b</sup>*) from the Pharaoh's *aal'e* (*family, house, kin, chiefs, followers*), they<sup>z</sup> afflict you<sup>b</sup> ill-the-torment; *youthabbebona* (*they<sup>z</sup> iteratively slaughter*) your<sup>n</sup> sons and *yasta'byouna*<sup>81</sup> (*they<sup>z</sup> affirmably-let-live*) your<sup>n</sup> women; and in *tha'lekum*<sup>82</sup> (*collective-afar-that*) (*is*) a great essay from your<sup>n</sup> Lord. ﴿وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾
50. And *edh* (*when*) We sundered by you<sup>b</sup> the sea; then *anjay-nakum* (*We delivered you<sup>b</sup>*) and We drowned the Pharaoh's *aala* (*family/ house/ kin/ chiefs/ followers*) while you<sup>f</sup> look. ﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ وَآغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ﴾
51. And *edh* (*when*) mutually We appointed Mosa (Moses) a forty nights;<sup>w</sup> afterwards *ittakbathbotom*<sup>83</sup> (*took and presumed you<sup>f</sup>*) the calf from after him, while you<sup>f</sup> (*were*) *dha'lemoona*<sup>84</sup> (*injustice-doers*). ﴿وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعَجَلِ مِّنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ﴾
52. Afterwards We pardoned a'n (*regarding*)<sup>85</sup> you<sup>b</sup> from after *tha'leka* (*afar-that-it/*),<sup>x</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thank you<sup>z</sup>. ﴿ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ﴾

<sup>74</sup> *Albere* here meaning *dutiful obligation/lanful obedience*, see الطبري والتاج. Minimum needs.

<sup>75</sup> The [it<sup>w</sup>] here refers to the Prayer, as the pronoun “هـ” in “إنها” refers to the *specific Islamic Prayer*.

<sup>76</sup> The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily or attitudinal behavior*. However, “خشوع” denotes *submission or subduing of sight and sound* as well. So “الخاشعين” are those who had totally *subdued their body, sight and sound*. Also some time “الخاشعين” = they who are *ra'ke'een* (see S2:43 above) in the Prayer. See البصائر والناس.

<sup>77</sup> See the *Lexicon* attached to this Translation for “ne'amal” (“boon”).

<sup>78</sup> See footnote 73 for أنعم.

<sup>79</sup> That is of *their Time*, Qur'an commentators say.

<sup>80</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>81</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

<sup>82</sup> See the *Lexicon* attached to this Translation regarding the meaning of “ثلكم” = “thalekum.”

<sup>83</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الإتخاذ” as stated in لسان العرب therefore “اتخذ” is *always taking and presuming some thing associated with what was taken*. Thus, it is *not* just the mere *taking* = “أخذ.”

<sup>84</sup> The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

<sup>85</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”



- <sup>97</sup> The word (a) “*khatayakum*” = “خطایکم” is not synonymous with (b) “*khatay’atekum*” = “خطیناتکم,” as some translators tend to make the *mistake*. The former (a) is the result of *unintended* errors or faults, *mistakes* in the course of normally “*permissible*” action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*. See the *Lexicon* to this *Translation* for more details.

59. Then substituted they<sup>z</sup> who<sup>r</sup> *dhalamo*<sup>98</sup> (*they<sup>z</sup> wronged*) a say other than which<sup>x</sup> (*had been*) said for them; then We descended on who<sup>r</sup> *dhalamo rejzan*<sup>99</sup> (*successive: convulsive and perturbing torment*) from the sky<sup>w</sup> by what they<sup>z</sup> were *yafsoqoona*<sup>100</sup> (*rebelling they<sup>z</sup> vis-à-vis Allah's command*).  
 فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾
60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*<sup>101</sup> (*sought water-avail- / availability*) for his people, so said We: let-hit [you<sup>r</sup>] by your<sup>t</sup> staff the rock then *enfajarat* (*burst/ gushed*) from it<sup>x</sup> twelve wells;<sup>w</sup> *qad* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place<sup>x</sup>*); let: eat you<sup>z</sup> and drink you<sup>z</sup> of Allah's *reẓ'qe<sup>x</sup>* (*provision/ victuals for sustenance*); <sup>x</sup> and let not *ta'athan*<sup>102</sup> (*you<sup>z</sup> mischief-hardest*) in the land<sup>w</sup> corruptingly/ (*as*) corruptors.  
 وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ مَفْسِدِينَ ﴿٦٠﴾
61. And *edh* (*when*) said you:<sup>c</sup> O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen<sup>x</sup>* (*wheat/ edible/ food-grains/ stuff*); <sup>x</sup>so: let-invoke [you<sup>r</sup>] for us your<sup>t</sup> Lord *youkbrejo* ([*He*] *emerges/ produces*) for us of what the Earth<sup>w</sup> grows<sup>w</sup> of its<sup>w</sup> herbs, and its<sup>w</sup> *guththa*<sup>103</sup> (*corrugated-long-cucumber*), and its<sup>w</sup> *foo'me*<sup>104</sup> (*garlic/ wheat/ chickpea/ bread of grains*), and its<sup>w</sup> lentils, and its<sup>w</sup> onions; said [*he*]: do *tastabelona* (*you<sup>r</sup> affirmly seek substituting*) which<sup>x</sup> it<sup>x</sup> (*is*) baser by which<sup>x</sup> it<sup>x</sup> (*is*) *khayron* (*choicer- / superior*); *ehbetto*<sup>105</sup> (*let-you<sup>z</sup>: immigrate/ emigrate/ alight-dwell-base*) *Mesran* (*Egypt/ any town*); then verily for you<sup>b</sup> what quested you<sup>c</sup>; and (*had been*) struck-she<sup>y</sup> on them the ignominy<sup>w</sup> and the abjectness;<sup>w</sup> and *ba'o* (*they<sup>z</sup> deservedly incurred*) by a wrath<sup>x</sup> from Allah; *tha'leka* (*afar-that-it/ that*), <sup>x</sup> (*is*) because verily they were unbelieving by Allah's *Aya'te<sup>w</sup>* (*messages/ signs/ proofs*) and they<sup>z</sup> kill<sup>106</sup> the prophets by other than the right; *tha'leka* (*is*) by what they<sup>z</sup> disobeyed and were transgressing they<sup>z</sup>.  
 وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعْ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَحَبُّوْا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ رَبِّ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾
62. Verily, who<sup>r</sup> they<sup>z</sup> believed, and who<sup>r</sup> *hado*<sup>107</sup> (*they<sup>z</sup> adopted the Jewish "law"/ customs/ repented*) and the *nasara*,<sup>108</sup> and the

<sup>98</sup> See footnote 84 regarding “فاعل الظلم” = “ظالم” = “injustice-doer”.

<sup>99</sup> The word “رجز” has several meanings such as: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See اللسان.

<sup>100</sup> See the Lexicon attached to this Translation for *fa'seqoona* for an elaboration on this rather important word.

<sup>101</sup> The word “استسقى” = “طلب السقي أو الإسقاء”, see الراغب. So “استسقى” means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah’s munificence provided him with twelve different sources through the “stone” which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe.

<sup>102</sup> The word “تعثوا” from “العثو = أشد الفساد”, means to mischief causing hardest of corruption. See اللسان.

<sup>103</sup> The word “قثاء” translated as “cucumber” is strictly speaking not correct, as the “قثاء” is that kind of “cucumber” which is corrugated, i.e. “zebra” looking in its external look and could be so long it bends.

<sup>104</sup> The word “فوم” = “Foom” has many meanings: *garlic, wheat, chickpeas, or bread of any grain*. See البصائر.

<sup>105</sup> The word *ehbetto* = “هبطوا” rooted in “هبط” meaning: *alighted/ touched-down/ dwelled in evil/ dwell basely*. See اللسان. It also means emigrate or imgrate as in this *Ayah*. It also could mean: *gradually descending*.

<sup>106</sup> The word “kill” here is used in the present/future tense. This suggests, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind the difference between a prophet vis-à-vis a messenger).

<sup>107</sup> The word “hada” for the singular and “hado” for the plural has three distinct meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “law” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “law,” that is they say the Mosaic Law, instead of Mosaic religion.

<sup>108</sup> This word “nasara,” plural masculine, is equivalent to the word “Nazarenes” (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of Nazarene, and also other “Gospels” that speak of Nazarenes, which are different from Nazirite. Loosely, we refer to present day Christians

*Ssa'bey'eena*<sup>109</sup> (*Sabians*) who<sup>p</sup> believed [he] by Allah and The Day [The] Last, and [he] worked righteously, so for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither(*is*) a fear on them, and nor they sadden.

وَالنَّصْرَى وَالصَّبِيْعَتِ مَنْ ءَامَنَ  
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا  
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٣﴾

63. And *edh* (when) We took your<sup>n</sup> *meethaqa*<sup>110</sup> (ratified-covenant)<sup>x</sup> and raised We above you<sup>b</sup> the *Ttoora* (Mount Toor in Sinai), let-take you<sup>z</sup> what *aa'taynakom* (We accorded/gave you<sup>b</sup>) by a strength<sup>w</sup> and let-remember you<sup>z</sup> what (*is*) in it<sup>x</sup> *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tattaqoona* (you<sup>r</sup> reverentially guard not to displease Allah).<sup>111</sup>

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ  
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٧٤﴾

64. Afterwards diverted you<sup>c</sup> from after *tha'leka* (afar-that-it/that)<sup>x</sup> so *lanla* (had it not been for) Allah's munificence<sup>x</sup> on you<sup>b</sup> and His mercy<sup>w</sup> surely you<sup>c</sup> were/would-have-been of<sup>112</sup> the losers.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا  
فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ  
مِّنَ الْخَاسِرِينَ ﴿٧٥﴾

65. And *laqad* (verily, already and affirmatively) knew you<sup>c</sup> who<sup>r</sup> transgressed they<sup>z</sup> of you<sup>b</sup> in the Sabbath; so We said for them: let-be you<sup>z</sup> apes *keha'seyeena*<sup>113</sup> (he-cringers/he-they who caused selfcontemptibility and had been driven away with a spurn).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ ءَعْتَدُوا مِنكُمْ فِي  
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً  
خَاسِيَةً ﴿٧٦﴾

66. Then We made it<sup>w</sup> *nakalan* (punishing-determent) for what (*is*) between its<sup>w</sup> both hands<sup>w114</sup> and behind it<sup>w</sup> and an exhortation<sup>w115</sup> for the *muttaqeena* (reverential guarders against Allah's displeasure).

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا  
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٧٧﴾

67. And *edh* (when) *Mosa* (Moses) said for his people: verily, Allah commands you<sup>b</sup> that you<sup>z</sup> slaughter a cow; said they: <sup>z</sup> *atatakhebona*<sup>116</sup> (do you<sup>r</sup> take and make us) a jesting; said [he]: I refuge<sup>117</sup> by Allah that I be of the *ja'heleena*<sup>118</sup> (he-they who act ignorantly or incorrectly).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللّٰهَ  
يَأْمُرُكُمْ أَنْ تَذْهَبُوا بَقَرَةً قَالُوا  
أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللّٰهِ أَنْ  
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٧٨﴾

68. Said they:<sup>z</sup> let-invoke [you<sup>r</sup>] for us your<sup>t</sup> Lord (to) manifest for us *ma*<sup>119</sup> (whatever) she; said [he]: verily He says that it<sup>w</sup> (*is*) a cow. قال إنه يقول إنها بقرة لا فارض

as "Nassara;" which may or may not be accurate. As most present day "Christians" do believe in "The Trinity." The Qur'an clearly says about "The Trinitarians:" "certainly unbelieved who said they<sup>r</sup> that Allah (*is*) a Third of three..." (S5:73). Also, to be noted is: "nassara" = *Nazzerens*, who are not equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

109 This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*

110 The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

111 The word "تتقون" = "tattaqoona," based on the Arabic word "waga," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoona" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa" (surely not piety). So "taqwa," = reverential guarding against Allah's displeasure. See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa."

112 That is a constant part of a larger whole, so "of the losers" means all the time losers.

113 The word "*keha'seyeena*" = "خاسنين," is plural, masculine, subjective noun meaning: be you<sup>f</sup> (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *kebaseeen*.

114 The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her.

115 The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

116 The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الإنخاذ," as stated in *لسان العرب*; therefore "اتخذ" is always taking and making/assuming some thing of/about what was taken. Thus, it is not just the mere taking.

117 The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so.

118 The word "جاهلين" = "ja'heleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/ reality, (3) did some thing not accurate. So the "ja'heleena" are: he-they who act ignorantly or incorrectly.

119 This "ما" = "إسم استفهام لغير المميز," i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/ non-jinn.



- neither a senescent<sup>120</sup> nor a virgin, medial between *tha'leka* (*that-afar-it/ that*); so let-do you<sup>z</sup> what you<sup>z</sup> (*are being*) commanded. مَا تَوْمَرُونَ ﴿٦٨﴾
69. Said they:<sup>z</sup> let-invoke [*you<sup>s</sup>*] for us your<sup>t</sup> Lord (*to*) manifest for us *ma*<sup>121</sup> (*whatever*) (*is*) her color; said [*he*]: verily He says that it<sup>w</sup> (*is*) a yellow cow, *fa'qeon* (*bright*) (*is*) her color, [*it's*] pleasing the lookers. قَالُوا آدَعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾
70. Said they:<sup>z</sup>let-invoke [*you<sup>s</sup>*] for us your<sup>t</sup> Lord(*to*)manifest for us *ma*<sup>122</sup> (*whatever*) she; verily the cows looked-alike [*on*] us; and verily we (*are*), *en* (*if*) willed Allah, surely (*are*) *muh-tadoona*<sup>123</sup> (*who are divinely-guidance*). قَالُوا آدَعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾
71. Said [*he*]: verily He says that she (*is*) a cow neither *dhalowlon*<sup>w</sup> (*submitter/ submissively-submitter*)<sup>w</sup> *tothero*<sup>w</sup> [*she*]rouses/ ploughs) the land<sup>w</sup> and nor waters [*she*] the tilth; *Musalla'maton*<sup>w</sup> (*blemish-less*)<sup>w</sup> no blemish<sup>w</sup>/blotch<sup>w</sup> (*is*) in<sup>124</sup> it;<sup>w</sup> said they:<sup>z</sup> now came you<sup>g</sup> by the right;<sup>x</sup> and they<sup>z</sup> slaughtered it<sup>w</sup> and not *kado* (*they<sup>z</sup> nighed/ verged/ almost*) do they.<sup>z</sup> قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا آلَيْنِ جِئْتَ بِالْحَقِّ فَذَنِّبُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾
72. And *edh* (*when*) you<sup>c</sup> killed a self<sup>w</sup> then *eddaratom* (*mutually you<sup>c</sup> shirked*) in it;<sup>w</sup> and Allah (*is*) *mukbrejon* (*producer/ producing*) (*of*) what you<sup>c</sup> were concealing. وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾
73. Thensaid We:let-you<sup>z</sup> strike him by some of it<sup>w</sup> like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> Allah quickens the dead, and [*He*] shows you<sup>b</sup> His *Aya'te*<sup>w125</sup> (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that/ perhaps*) you<sup>b</sup> cerebrate you.<sup>z</sup> فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾
74. Afterwards indurated-she<sup>y</sup> your<sup>n</sup> hearts from after *tha'leka* (*that-afar-it/ that*); so it<sup>w</sup> (*is*) like rocks<sup>w126</sup> or harder induration;<sup>w</sup> and verily of the rocks<sup>w</sup> surely which *yatafajjaro* (*bursts/gushes*) from it<sup>x</sup> the rivers; and verily of it<sup>w</sup> surely which *yashshaqqa*<sup>127</sup> (*repetitively split*) then issues of it<sup>x</sup> the water<sup>x</sup>; and verily of it<sup>w</sup> surely *yahbetto* (*meeks/ sinks/ humbles*) of Allah's *khashya'te* (*reverent-fear*);<sup>w</sup> and not Allah (*is*) surely neglector *amm*<sup>128</sup> (*regarding*) what you<sup>z</sup> work. ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾
75. Do then covet you<sup>z</sup> that they<sup>z</sup> believe for you;<sup>b</sup> while *qad* (*already and affirmatively*) was a team of them listening (*to*) Allah's Speech; afterwards they<sup>z</sup> pervert it<sup>x</sup> from after what أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ حَنَزُواهُ مِنْ بَعْدِ مَا عَقَلُوهُ

<sup>120</sup> The word “فارض” = “الضخم من كل شيء، أو السن”، means: large, big or senescent. See الهادي أو اللسان أو الراغب.

<sup>121</sup> This “لغير المميز اسم إستفهام” = “ما” i.e. an *inquisitive-noun for non-distinctive entity*. That is for *non-human/ non-Jinn*.

<sup>122</sup> Ibid.

<sup>123</sup> See the *Lexicon* attached to this *Translation* for this word and its *grammatical* inflections.

<sup>124</sup> The text says: “in it,” not *on* it, (*فيها* and not *عليها*), as might readily come to mind. There is wisdom in such an expression that may *not* be so apparent. Allah knows best, but it could well be “in” implying that the color is a *natural growth from within its body*; whereas “on” could be *externally* placed on its skin.

<sup>125</sup> That is His miracles.

<sup>126</sup> The word “حجارة” is “جمع كثرة” = plural of *multiplicity vis-à-vis* “جمع القلة” = “أحجار أو أحجر” = plural of *paucity*. See التاج.

<sup>127</sup> The word used is “يشقق” the *intensive* form of “يشق”. To indicate this *intensiveness*, the word “repetitively” is employed as an *intensifying* adverbial particle.

<sup>128</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

they <sup>z</sup> understood it <sup>x</sup> while they know they. <sup>z</sup>	وَهُمْ يَعْلَمُونَ ﴿٧٦﴾
76. And if they <sup>z</sup> met/encountered whom <sup>r</sup> they <sup>z</sup> believed they <sup>z</sup> said: we believed; and if they <sup>z</sup> secluded, some (of) them to some, said they: <sup>z</sup> do you <sup>z</sup> narrate (to) them by what Allah opened <sup>129</sup> on you <sup>b</sup> <i>le'yuoha'jjokum</i> (from hence mutually they <sup>z</sup> dispute you <sup>b</sup> ) by it <sup>x</sup> <i>enda</i> (by rule of) your <sup>n</sup> Lord; do then not reason you. <sup>z</sup>	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٧﴾
77. Do [and] not they <sup>z</sup> know that surely Allah knows what they <sup>z</sup> conceal and what they <sup>z</sup> disclose.	أُولَآ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٨﴾
78. And of them <i>ommeyouna</i> <sup>130</sup> (he-they who are unlettered/the Arabs) not know they <sup>z</sup> the book save wishes, and <i>en</i> (not) they except presuming they <sup>z</sup> .	وَمِنْهُمْ ءَمِيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٩﴾
79. So <i>waylon</i> <sup>131</sup> (lengthy: stay in Hell-valley/woe/bane) for whom <sup>r</sup> they <sup>z</sup> write the book <sup>x</sup> by their hands <sup>w</sup> afterwards they <sup>z</sup> say: this (is) from <i>ende</i> (originating from/by Rule of) Allah to purchase they <sup>z</sup> by it <sup>x</sup> a little price; so <i>waylon</i> for them of what wrote-she <sup>y</sup> their hands <sup>w</sup> and <i>waylon</i> for them of what they <sup>z</sup> earn.	فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٨٠﴾
80. And they <sup>z</sup> said: never touches/betides <sup>132</sup> us The Fire <sup>w</sup> except days <i>ma'adodatan</i> <sup>w</sup> (a few/countables); <sup>w</sup> let-say [you <sup>s</sup> ]: <i>attakbathtom</i> <sup>133</sup> (have you <sup>t</sup> taken and made) <i>enda</i> (by munificence of/by Rule of) Allah a covenant; <sup>x</sup> so never unfulfills Allah His covenant; <sup>x</sup> or you <sup>z</sup> say on Allah what not you <sup>z</sup> know.	وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتُخَذَتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾
81. <i>Bala</i> <sup>134</sup> (certainly-not); whoever [he] earned a <i>sayye'a'tan</i> (demeritorious-deed) <sup>w</sup> and beset-she <sup>y</sup> [by] him his offense <sup>w</sup> /-inequity <sup>w135</sup> so those (are) The Fire's <sup>w</sup> companions; <sup>x</sup> they (are) in it <sup>w</sup> immortals. <sup>x</sup>	بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾
82. And who <sup>r</sup> they <sup>z</sup> believed, and they <sup>z</sup> worked the righteous-works <sup>w</sup> those (are) the Paradise's <sup>w</sup> companions <sup>x</sup> they (are) in it <sup>w</sup> immortals.	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٣﴾

<sup>129</sup> The phrase “فتح عليكم” translated here as “opened on you<sup>b</sup>,” means *informed you* or *taught you*. See *الراغب*.

<sup>130</sup> The word “أميون” is the plural for “امي” = “unlettered.” In English “unlettered” is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the “اميون” could mean the gentiles.

<sup>131</sup> *Waylon* is an Arabic word that has three distinct meanings: (1) *lengthy*: stay valley in the Hell Fire/woe, bane; (2) with *intense* heat that it melts every thing that comes into it; (3) *run*.

<sup>132</sup> The word “touch” for “يمس” rooted in “مس” or “مسس” with many meanings: (1) the first degree or *lightest* feeling by the hands, as the “touch” is normally by the hands; (2) *betiding*, (3) then it was *borrowed figuratively* for “taking” and “beating,” as the two actions are normally by the hands; (4) and used also *figuratively* for sexual intercourse, because it is based on “intimate touching,” and (5) for *craziness*, presumably the brain is “taken” by the Jinn or the Satan, see *تاج العروس* for more of such details.

<sup>133</sup> The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and making some assumption about what was taken. Thus, it is *not* just the mere taking.

<sup>134</sup> The word “bala” = “certainly-not” is *absolutely not* synonymous to “yes” = “نعم” as “bala” = “certainly-not” is *particularized* to negate a(A1) *negative-predicative* (i.e. a previously stated negative statement); or (A2) a statement *possessing the strength of such a negative predicative*. (B) Additionally it affirms the *positivity* of the negated (A1). E.g. of (A1) is “Am I not your<sup>n</sup> Lord?” (S7:172). E.g.: of (A2) is, in this case the previous *Ayah*, (S2:80), or (S39:57-58) or (S6:157).

<sup>135</sup> There is “خطء” and “خطيئة” both are “offenses” committed *intentionally* and therefore are *sins*. But “خطء” is *masculine* and *singular* and “خطيئة” is *feminine* and *singular*.

83. And *edh* (when) We took Israel's sons *meethaqa*<sup>x136</sup> (ratified-covenant)<sup>x</sup> let-not-you<sup>z</sup> worship<sup>137</sup> except Allah; and by both the begetters<sup>138</sup> *ehsan* (meritorious act); and (too towards): the kin possessors, and the orphans, and the *masakee'ne*<sup>139</sup> (ones not having sufficient possessions); and let-say you<sup>z</sup> for the mankind *husnan*<sup>140</sup> (meritorious say); and *aqemo*<sup>141</sup> (let-you<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-you<sup>z</sup> accord and fulfill the obligations of) the *Zakata*<sup>w142</sup> (prescribed portion of personal possessions); <sup>w</sup> afterwards you<sup>c</sup> diverted except a few of you<sup>b</sup> while you<sup>f</sup> (were) shunners. وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾
84. And *edh* (when) We took your<sup>n</sup> *meethaqa*<sup>x143</sup> (ratified-covenant): <sup>x</sup> let-you<sup>z</sup> not shed your<sup>n</sup> bloods and let-you<sup>z</sup> not egress-/evict your<sup>n</sup> selves<sup>w</sup> from your<sup>n</sup> homes;<sup>w</sup> then you<sup>c</sup> acknowledged while you<sup>f</sup> witness/testify. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٤﴾
85. Afterwards you:<sup>f</sup> these you<sup>z</sup> kill your<sup>n</sup> selves<sup>w</sup> and egress-/evict you<sup>z</sup> a team of you<sup>b</sup> from their homes; <sup>w</sup> mutually you<sup>z</sup> back (each-other) over them by the sin and the aggression; and *en* (if) *ya'tokum* (they<sup>z</sup> come to you<sup>b</sup>) captives, mutually you<sup>z</sup> ransom them, while it<sup>x</sup> (is) *muharramon* (that which is made a ban/forbidden) on you<sup>b</sup> their egression/eviction; do then you<sup>z</sup> believe by some (of) the book<sup>x</sup> and you<sup>z</sup> unbelieve by some (of it<sup>x</sup>); so what a requital (of) whom<sup>p</sup> [he] does *tha'leka* (afar-that-it/that)<sup>x</sup> of you<sup>b</sup> except ignominy in the life<sup>w</sup> (of) the world<sup>w</sup> and The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, *youraddon*<sup>a144</sup> (to be forthwith-retuned they<sup>z</sup>) to hardest (of) the torment; and not Allah (is) neglecter *amma* (regarding) what you<sup>z</sup> work. ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِوكُمُ اسْرَىٰ تَفْدُوهُمْ وَهُوَ حَرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوَمِنُونَ ﴿٨٥﴾ بَعْضُ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِّنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقَبْرِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾
86. Those, who<sup>r</sup> they<sup>z</sup> purchased the life<sup>w</sup> (of) the world<sup>w</sup> by the Hereafter; <sup>w</sup> so neither (to be) alleviated *a'n* (off) them the torment, nor (are) they (to be) succored they.<sup>z</sup> أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا تَخَفُفْ عَنْهُمْ الْعَذَابِ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾
87. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book<sup>x</sup> and We supervened from after him by وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَءَاتَيْنَا عِيسَى

<sup>136</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

<sup>137</sup> That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: "أَنْ لَا تَعْبُدُوا" but when the "أَنْ" was dropped the verb became "مرفوع" thus, "تَعْبُدُونَ" rendering it a stronger news of forbiddance (خبر نهى) which is already complied with, according to "الفريد في" ، حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ "إعراب القرآن المجيد".

<sup>138</sup> In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents." "الوالدان" or "الوالدين" are: (1) the ones that beget, cause/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, parents could be only (2), or (3) ancestors, a progenitors; or (4) guardians; (5) a protectors. So, the emphasis here in this great *Ayah* is on the "الوالدان" or "الوالدين" that is the "begetters" per se.

<sup>139</sup> For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. *Meskeen* = مسكين, i.e. having some material possessions but not sufficient; whereas *faqir* = فقير lacks any material possessions.

<sup>140</sup> Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See الهادي

<sup>141</sup> The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

<sup>142</sup> See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

<sup>143</sup> The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

<sup>144</sup> The word "يردون" is rooted in "رد" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in the *Ayah*: "And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it." (S4: 86).



the messengers; and *aa'tayna Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she;<sup>y</sup> and We supported<sup>145</sup> him by *Ruhe-el-Qudes*<sup>146</sup> (Arch angel Gabriel); is then everywhen<sup>147</sup> a messenger came (to) you<sup>b</sup> by what not *tahwa* (tendentiously like) your<sup>n</sup> selves<sup>w</sup> *istakbaratom*<sup>148</sup> (you<sup>c</sup> affirmed your<sup>n</sup> prideful haughtiness) so a team you<sup>c</sup> denied and a team you<sup>z</sup> kill.

أَبْنِ مَرْيَمَ الْيَسِينَ وَأَيَّدْنَاهُ بِرُوحِ  
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا  
لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا  
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٧٧﴾

88. And said they:<sup>z</sup> our hearts (are) *ghulfon*<sup>149</sup> (wrapped/shrouded or veiled); rather Allah cursed them by their unbelief; so a few *mma*<sup>150</sup> (intensely few) they<sup>z</sup> believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ  
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٧٨﴾

89. And *lamma* (when/whence) came (to) them a Book<sup>x</sup> from *enda* (originating from/by munificence of/by Rule of) Allah, *mussa'ddeqon*<sup>151</sup> (accepter as credible) for what (is) with them and they<sup>z</sup> were of earlier *yestaf'tebooona* (seeking-[opening]/victory) over whom<sup>r</sup> they<sup>z</sup> unbelieved; so *lamma* came (to) them what they<sup>z</sup> knew, they<sup>z</sup> unbelieved by it; <sup>x</sup>so Allah's curse<sup>w</sup> (is) on the unbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا  
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ  
فَلَعَنَ اللَّهُ عَلَى الْكَافِرِينَ ﴿٧٩﴾

90. Wretched what they<sup>z</sup> purchased by it<sup>x</sup> their selves<sup>w</sup> that they<sup>z</sup> unbelieve by what Allah descended, *baghyann*<sup>152</sup> (envyingly-/transgressively) that *younaz'zela* (iteratively descends) Allah of His munificence<sup>x</sup> on whom<sup>p</sup> [He] wills of His *eba'de* (worshippers-/submitters/slaves); so, *ba'o* (they<sup>z</sup> deservedly incurred) by a wrath<sup>x</sup> on a wrath,<sup>x</sup> and for the unbelievers (is) a torment humiliative.

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ  
يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ  
اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٨٠﴾

91. And if (had been) said for them: let-believe you<sup>z</sup> by what Allah (had) descended, they<sup>z</sup> said: [we] believe by what (had been) descended on us; and they<sup>z</sup> unbelieve by what (is) beyond<sup>153</sup> it<sup>x</sup> while it<sup>x</sup> is the right<sup>x</sup> *mussa'ddeqan*<sup>154</sup> (accepter as credible) for what (is) with them; let-say [you<sup>s</sup>]: so wherefore you<sup>z</sup> kill Allah's prophets of earlier, *en(if)* you<sup>c</sup> were believers.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا  
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ  
بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا  
مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ  
مَنْ قَبْلُ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨١﴾

92. And *laqad* (verily, already and affirmatively) came (to) you<sup>b</sup> *Mosa* (Moses) by the evidences-she<sup>y</sup>; afterwards *ittakha-thtom*<sup>155</sup> (you<sup>r</sup> took and presumed) the calf from after him, while you<sup>f</sup> (were) *dha'lemoona*<sup>156</sup> (injustice-doers).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ  
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ ﴿٨٢﴾

<sup>145</sup> The word “أَيَّدْنَاهُ” comes from the “أَيَّدَ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it<sup>w</sup> by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

<sup>146</sup> *Ruhe-el-Qudis* = The Holy Spirit = (Al-Ruho-Al-ameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him.

<sup>147</sup> The letter “مَّا” has many meanings, among them: time.

<sup>148</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

<sup>149</sup> The word “غُلْفٌ” means in a cover or envelop and so we do not understand.

<sup>150</sup> See the *Lexicon* attached to this Translation regarding, “مَّا الْمَصْدَرِيَّةُ,” here for intensification.

<sup>151</sup> The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

<sup>152</sup> This word “*baghyann*” has several distinct meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going beyond bounds in striving to possess what does not belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

<sup>153</sup> The word “وَرَاءَ” means: (1) “يَعْدُ” (2) “مَثَلًا” و يذرون وراءهم الآخرة. (3) “فَخَلَفَ، فَخَلَفَ الشَّيْءُ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ” (3) ولد الولد knowledge or experience.

<sup>154</sup> The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

<sup>155</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>156</sup> The “ظَالِمُونَ” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 270 below.

93. And *edb* (*when*) We took your<sup>n</sup> *meethaqa*<sup>x</sup> (*ratified-covenant*)<sup>x157</sup> and raised We above you<sup>b</sup> the *Ttoora* (*Mount of Sinai*); let-take you<sup>z</sup> what We gave you<sup>b</sup> by a strength<sup>w</sup> and let-listen you;<sup>z</sup> said they:<sup>z</sup> we heard and we disobeyed; and (*had been caused to*) drink they<sup>z</sup> in their hearts the calf<sup>158</sup> by their unbelief; let-say [*you*<sup>s</sup>]: wretched (*is*) what commands you<sup>b</sup> by it<sup>x</sup> your<sup>n</sup> belief, *en*(*if*) you<sup>c</sup> were believers. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجَلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾
94. Let-say [*you*<sup>s</sup>]: *en* (*if*) was-she<sup>y</sup> for you<sup>b</sup> the home<sup>w</sup> (*of*) the Hereafter<sup>w</sup> *enda* (*by munificence of/by Rule of*) Allah purely-she<sup>y159</sup> of without the mankind, then let-you<sup>z</sup> wish the death<sup>x</sup> if you<sup>c</sup> were *ssa'deqeena* (*always-truth-enforcers*). قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤﴾
95. And never they<sup>z</sup> wish it<sup>x160</sup> ever, by what (*had*) advanced-she<sup>y</sup> their hands; <sup>w161</sup> and Allah (*is*) Omniscient by the *dha'lemeena* (*injustice-doers*). وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾
96. And surely assuredly<sup>162</sup> [*you*<sup>s</sup>] find them eagerest (*of*) the mankind over a life;<sup>w</sup> and of whom<sup>t</sup> they<sup>z</sup> partnered (*other deities*), longs<sup>163</sup> an *abado*<sup>164</sup> (*a lone/any one*) (*of*) them if<sup>165</sup> [*he*] (*were to*) live a thousand-year<sup>w</sup> and that surely not *mozahzebe*<sup>166</sup> (*he who budges others/displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keenly: Seer/Omnoscient*) by what they<sup>z</sup> work. وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦﴾
97. Let-say [*you*<sup>s</sup>]: whoever [*he*] was a foe<sup>167</sup> for *Jebreela* (*Gabriel*), then verily he *naẓẓala* (*iteratively descended*) it<sup>x</sup> on your<sup>t</sup> heart, by Allah's leave, *mussa'ddeqan*<sup>168</sup> (*accepter as credible*) for what (*is*) between his hands, <sup>w169</sup> and a *budan* (*divine-guidance*)<sup>x</sup> and a *bushra*<sup>w170</sup> (*a pleasant-tiding*)<sup>w</sup> for the believers. قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿١٧﴾

<sup>157</sup> The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

<sup>158</sup> That is their love of the calf.

<sup>159</sup> The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine ة in خالصة. So, it is suffixed by the *feminine suffix*: "she<sup>y</sup>". See إعراب القرآن، لمحمود صافي.

<sup>160</sup> The pronoun "هـ" in "يَتَمَنَّوْهُ" is a *masculine* pronoun referring to "the death," a *masculine gender*. So, it<sup>x</sup>.

<sup>161</sup> The word "hand" in the Arabic language is in the *feminine* gender, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of: (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic expression as in this *Ayah*: "what (*had*) advanced-she<sup>y</sup> their hands" means had done themselves.

<sup>162</sup> The "ل" in "لَتَجِدَنَّ" is a *juratory* "القسم" "ل" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly".

<sup>163</sup> The word "يودُّ" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what one longs for is *not* going to happen.

<sup>164</sup> See the *Lexicon* attached to this *Translation* regarding "أحد."

<sup>165</sup> The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام.

<sup>166</sup> The word "mozahzebe" is *deflected subject* of the past tense root word "zahzaha" = "زحزح" which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "zahzaha" = "زحزح" means *displaced* or *moved away* from an original place.

<sup>167</sup> The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* too (3) "multitudinous foe," see الهادي and اللسان.

<sup>168</sup> See footnote 77 above regarding "musaddeqan".

<sup>169</sup> That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

<sup>170</sup> Here again there is *no single* word in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بشرى" unlike its *verbal conjugates*, throughout The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

98. Whoever [he] was a foe<sup>171</sup> for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (is) a foe<sup>172</sup> for the unbelievers. مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾
99. And *laqad* (*verily, already and affirmatively*) We descended to you<sup>s</sup> *Aya'ten*<sup>w</sup> (*Qura'nic statements*) evidents-she; <sup>y</sup> and not unbelieve by it<sup>w</sup> except the *fa'seeqoon*<sup>173</sup> (*rebels vis-à-vis Allah's command*). وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾
100. Is [and] everywhen covenanted they<sup>z</sup> a covenant<sup>x</sup> *nabatha* (*slightly-forsook*) it<sup>x</sup> a team of them; rather most (of) them not believe they.<sup>z</sup> أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾
101. And *lamma*<sup>174</sup> (*when/whence*) came (to) them a messenger from *ende* (*by munificence of/by Rule of*) Allah, *mussa'ddegon*<sup>175</sup> (*accepter as credible*) for what (is) with them, *nabatha* (*slightly-forsook*) a team of whom<sup>r</sup> they<sup>z</sup> (*had been*) given the book, Allah's *ظهورهم* Book beyond<sup>176</sup> their backs, as if/ surely they not know. وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾
102. And *ettaba'o*<sup>177</sup> (*they closely followed*) what recite the Satans over *Sulaymana's* (*Solomon's*) proprietorship; and not unbelieved *Sulaymano* (*Solomon*); [and] but the Satans unbelieved they<sup>z</sup>; they<sup>z</sup> teach the mankind the magic<sup>x</sup> and what (*had been*) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aba'den* (*a lone/any one*) until both say: verily only we (*are*) an essay;<sup>w178</sup> so let-not unbelieve [you<sup>s</sup>], then learn they<sup>z</sup> from them both what they<sup>z</sup> separate by it<sup>x</sup> between the *mar'ee*<sup>179</sup> (*mature/perfect manliness possessor*) and his spouse (*wife*); and not they surely (*are*) *dha'reena* (*futilely harming/ hurting*) by it<sup>x</sup> of an *aba'den* except by Allah's leave; and they<sup>z</sup> learn what hurts them and not benefits them; and *laqad* (*verily, already and affirmatively*) knew they<sup>z</sup> surely who<sup>p</sup> [he] purchased<sup>180</sup> it<sup>x</sup> not for him in the Hereafter<sup>w</sup> of a *kehalagen*<sup>181</sup> وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ وَمَا كَفَرَ سَلِيمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَرُوتَ وَمَرُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرَّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿١٠٢﴾

<sup>171</sup> See footnote 167 above regarding *foe*.

<sup>172</sup> Ibid regarding *foe*.

<sup>173</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

<sup>174</sup> The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = “ظرف بمعنى حين” = “when.” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of *exception* meaning: *but* or *except*. See الهادي إعراب القرآن، لمحمود صافي.

<sup>175</sup> The word “*musaddegon*” is more than an “affirmer,” it is *accepter of the referent as credible*.

<sup>176</sup> The word “وراء” means: (1) “بعد” (2) “مُتْلَا وراء الأخره.” مثلا: و يذرون وراءهم الأخره. الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة. (3) ولد الولد its sense of *above reach of knowledge or experience*.

<sup>177</sup> See the *Lexicon* attached to this *Translation* for the *distinction* between “تبع” = *follow* and “اتبع” = *closely follow*.

<sup>178</sup> See the *Lexicon* attached to this *Translation* for the word “*fetnah*,” which has many meanings.

<sup>179</sup> See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الإنسان, و the human = المرء, being the *mature/perfect manliness possessor*. Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*.

<sup>180</sup> The Arabic words: (a) “اشترى” and (b) “شري” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شري” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

<sup>181</sup> The word “خلاق” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See الهادي.



(good-portion/ lot); and surely wretched (is) what they<sup>z</sup> sold<sup>182</sup> by it<sup>x</sup> لو بئس ما شروا بـ أنفسهم لو كانوا يعلمون ﴿١٣٢﴾ their selves<sup>w</sup> if they<sup>z</sup> were (to) know.

103. And had that they believed they<sup>z</sup> and *ettaqaw* (they<sup>z</sup> had reverentially guarded not to displease Allah), surely a reward<sup>w</sup> from *ende* (by munificence of/ by Rule of) Allah (is) *khayron* (choicer/ superior/ worthier) if they<sup>z</sup> were (to) know. وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٣٣﴾

104. O, you who<sup>r</sup> believed they<sup>z</sup> let-not say you<sup>z</sup> *ra'ena*<sup>183</sup> (let-be considerate to us [you<sup>s</sup>]/look at us [you<sup>s</sup>]), and let-say you<sup>z</sup> *undburna*<sup>184</sup> (let-listen and pay attention to us [you<sup>s</sup>]), and let-listen you<sup>z</sup>; and for the unbelievers (is) a painful torment. يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٣٤﴾

105. Not long<sup>185</sup> who<sup>r</sup> unbelieved they<sup>z</sup> of the book's folk<sup>w</sup>, nor the *mushbrekeena* (be-they who partner deities with Allah- / be-polytheists), that *younaẓẓala* (to be iteratively descended) on you<sup>b</sup> of a *khayren* (mercy/ revelation/ desirable/ provision/ power) from your<sup>n</sup> Lord and Allah particularizes by His mercy<sup>w</sup> whom<sup>p</sup> [He] wills; and Allah (is) possessor (of) the munificence, the great. مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ تَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٣٥﴾

106. Not [We] abrogate of an *Aya'ten*<sup>w</sup> (Qura'nic statement) or [We] (cause) it<sup>w</sup> (to be) forgotten, *na'atey* ([We] accord/ bring) by *khayren* (superior/ worthier) than it<sup>w</sup> or like it; <sup>w</sup> do not know [you<sup>s</sup>] that Allah over every thing (is) Omnipotent. مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣٦﴾

107. Have not [you<sup>s</sup>] known that Allah for Him (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and not for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (guardian/ ally) and nor a *na'sseeren* (multitudinous-succorer). أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٣٧﴾

108. Or you<sup>z</sup> want to you<sup>z</sup> ask your<sup>n</sup> messenger just-as *Mosa* (Moses) (had been) asked of before; and whoever [he] substitutes<sup>186</sup> (i.e. takes/ receives) the unbelief by (i.e. instead-of) أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ

<sup>182</sup> See footnote 190 above regarding “شرى.”

<sup>183</sup> The word “*ra'ena*” has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptive way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*.”

<sup>184</sup> The word “*undburna*” is made up of two words: “*nadbara*” and “*na*.” The word “*nadbara*” has many meanings, among them: looked at and was considerate towards some one with the intention of being kind or relieving or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undburna*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

<sup>185</sup> The word “يود” translated as “long” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

<sup>186</sup> The word “يبتدل” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “good by nature” and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “التقديم والتأخير” = *hysteron-proteron* (see the *Lexicon* attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example, in this great *Ayah*: seemingly “whoever exchanges the unbelief by the belief then *qad* (already and affirmatively) verily [he] (had) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “nature” are good, so they innately possess good belief or the potential for a good belief. (4) But because of various influences, including the personal unsound biases a person would interchange the good for the bad. For example, remember (S 2:61) which says “Said [he]: do you<sup>z</sup> seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute that which is baser by that which is better what can you say to him other than what an unsound choice he made? Nevertheless, that is his/ her choice.

the belief, then *qad* (already and affirmatively) [he] strayed the path's intent/center.

يَتَّبِدَالِ الْكَفْرِ بِالْإِيمَانِ فَقَدْ ضَلَّ  
سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

109. Longed<sup>187</sup> many of the book's folk if<sup>188</sup> *yarrodokom*<sup>189</sup> (they<sup>190</sup> *forthwith-return you*<sup>b</sup>) from after your<sup>n</sup> belief (to become) unbelievers, an envy/envyingly of *ende* (springing of) their selves<sup>w</sup> from after what manifested for them the right; so let-pardon you<sup>z</sup> and let-condone you<sup>z</sup> until Allah *ya'atey* (accords/comes) by His command; verily Allah over every thing (is) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

110. And *aqemo*<sup>190</sup> (let-your<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and *aa'to* (let-your<sup>z</sup> accord and fulfill the obligations of) the Zakata<sup>w191</sup> (prescribed portion of personal possessions)<sup>w</sup> and what advance you<sup>z</sup> for your<sup>n</sup> selves<sup>w</sup> of *kbayren* (goodness/charity-/worship) you<sup>z</sup> find it<sup>x</sup> *ende* (with/by Rule of) Allah; verily Allah bywhatyou<sup>z</sup> work (is) *Basseeron* (keenly: Seer/Omnoscient).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

111. And said they<sup>z</sup>: never enters the Paradise<sup>w</sup> except who<sup>p</sup> [he] was Jewish or Nassara (Christians); *telka*<sup>w192</sup> (that-afar-it/those)<sup>w</sup> (are) their wishes;<sup>w</sup> let-say [you<sup>f</sup>]: *ha'to* (let-bring forth you<sup>z</sup>) your<sup>n</sup> proof *en* (if) you<sup>c</sup> were *ssa'deqeena* (always-truth-enforcers).

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١٢﴾

112. *Bala*<sup>193</sup> (certainly-not); whoever [he] consigned his face<sup>194</sup> for Allah, while he (is) a benefactor, so for him (is) his remuneration *enda* (by munificence of/by Rule of) his Lord; and (is) neither a fear on them, and nor they sadden.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

113. And said-she<sup>y</sup> the Jews: the Nassara (Christians) (are) not-she<sup>y</sup> on a thing; and said-she<sup>y</sup> the Nassara the Jews (are) not-she<sup>y</sup> on a thing, while they recite the book; like *tha'leka* (afar-that-it/that)<sup>x</sup> said who<sup>r</sup> not know they<sup>z</sup> like their say; so Allah rules among them The *Qeyamatey's*<sup>w</sup> (Judgment's) Day in what

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ

So, in such a case (5) the *bad* receives precedence or priority and is seen ahead or first. Thus, (6) the *unbelief* is more important to him so he interchanges it with what he already has, i.e. the *innately good belief*. Therefore, (7) this great *Ayah* tries to depict such a reality; that is why the *unbelief* is mentioned first and the *belief* is stated last. (8) Hence what is seemingly clear does neither stands nor really applies. And the Arabs say: “تبدله أي أخذه مكانه” = *interchanged it equals took it in its place*, in other word he had interchanged what he has with what he does not have. In this case, he had interchanged the belief for the unbelief.

<sup>187</sup> See footnote 247 above regarding “ود، يود” = “long.”

<sup>188</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

<sup>189</sup> The word “يردونكم” is rooted in “رد” meaning forthwith-retuned; example the greeting must be “forthwith-retuned,” as in the *Ayah*: “And when (had been) greeted you<sup>z</sup> by a greeting<sup>w</sup> then you<sup>z</sup> greet by better than it<sup>w</sup> or you<sup>z</sup> forthwith-return it.” (S4: 86).

<sup>190</sup> The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

<sup>191</sup> See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

<sup>192</sup> See the *Lexicon* attached to this Translation for an elaboration on this conjunctive noun.

<sup>193</sup> The word “bala” = “indeed-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

<sup>194</sup> The word “face” has at least eight different meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) the entity of.

they <sup>z</sup> were in it <sup>x</sup> differing.	الْقَيْمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾
114. And who <sup>a</sup> ( <i>is</i> ) wronger <sup>195</sup> than who <sup>p</sup> [ <i>be</i> ] prevented Allah's mosques that His name ( <i>to be</i> ) mentioned in it <sup>w</sup> and [ <i>be</i> ] endeavored <sup>196</sup> in its <sup>w</sup> ruin; those not was for them to enter it <sup>w</sup> except ( <i>as</i> ) fearers; for them in the world <sup>w</sup> ( <i>is</i> ) an ignominy and for them in the Hereafter <sup>w</sup> ( <i>is</i> ) a great torment.	وَمَنْ أَظْلَمُ مِمَّنْ مَعَ مَسْجِدِ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾
115. And for Allah ( <i>are</i> ) the <i>mashreque</i> ( <i>sunrise's locus</i> ) and the <i>maghrebe</i> ( <i>sunset's locus</i> ); so, where ever you <sup>z</sup> turn/diverge so hither ( <i>is</i> ) Allah's Face <sup>197</sup> ; verily, Allah ( <i>is</i> ) <i>Wa'seon</i> <sup>198</sup> ( <i>Surrounder and encompassing all things</i> ), Omniscient.	وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾
116. And said they: <sup>z</sup> Allah <i>ittakhatha</i> <sup>199</sup> ([ <i>He</i> ] <i>took and made</i> ) a son; <i>Subhana</i> <sup>200</sup> ( <i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i> ) Him; rather for Him what ( <i>are</i> ) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> all ( <i>are</i> ) for Him <i>qa'netoona</i> ( <i>be-they: devotedly-obeyers/ submitters/ supplicants</i> ).	وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ
117. <i>Ba'dee'ao</i> <sup>201</sup> ( <i>Perfect-Originator</i> [ <i>He</i> ]) ( <i>of</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and if [ <i>He</i> ] decreed a matter <sup>x</sup> then verily only says [ <i>He</i> ] for it: <sup>x</sup> let-be [ <i>you</i> <sup>s</sup> ] so [ <i>it</i> <sup>s</sup> ] is.	لَهُ قِنْتُونَ ﴿١١٧﴾
118. And said who <sup>r</sup> not know they <sup>z</sup> <i>lawla</i> ( <i>why not/ wherefore</i> ) speaks Allah ( <i>to</i> ) us, or <i>ta'ateena</i> ([ <i>you</i> <sup>s</sup> ]: <i>come/ bring us</i> ) an <i>Ayaton</i> <sup>w</sup> ( <i>sign/ proof/ miracle</i> ); like <i>tha'leka</i> ( <i>afar-that-it/ that</i> ) <sup>x</sup> said who <sup>r</sup> of before them similar ( <i>to</i> ) their say; looked-alike-she <sup>y</sup> their hearts; <i>qad</i> ( <i>already and affirmatively</i> ) manifested We the <i>Aya'te</i> <sup>w</sup> (= <i>plural of aya'ton</i> ) for a people <i>youqenoona</i> ( <i>those who believe with certitude</i> ).	بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾
119. Verily We sent you <sup>g</sup> by the right, a <i>basheeran</i> <sup>202</sup> ( <i>iterative teller of pleasant tidings</i> ) and <i>natheeran</i> ( <i>iterative warner</i> ); and ( <i>shall be</i> ) not asked [ <i>you</i> <sup>s</sup> ] <i>a'n</i> ( <i>regarding</i> ) <sup>203</sup> the <i>Jaheem's</i> <sup>w204</sup> ( <i>intensely-blazing Fire</i> <sup>w</sup> ) companions.	وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٩﴾
	إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

<sup>195</sup> See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

<sup>196</sup> See the *Lexicon* attached to this Translation for remarks on the word “سعى” denoting agility and vigor of gait.

<sup>197</sup> The Arabic tongue expression “Allah's Face” = Allah's pleasure and/or His countenance, His Entity, His only.

<sup>198</sup> The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

<sup>199</sup> The word “*إِتَّخَذَ*” from “*الِإِتَّخَاذَ*” which is “*إِفْتَعَالٌ*” for “*الِإِتَّخَاذَ*,” as stated in *لسان العرب*; therefore, “*إِتَّخَذَ*” is *always* taking and assuming some thing about what was taken. Thus, it is *not* just the mere taking.

<sup>200</sup> The word “*subhanaho*” = “*سُبْحَانَهُ*” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*” = “*Him*.” Wherever the word “*subhana*,” or its associates/inflections (such as “*سُبْحَانَ*” or “*سُبْحَانِكَ*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*” = “*سُبْحَانَ*” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>201</sup> The word “*بَدِيعٌ*” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See *الهادي*.

<sup>202</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheron*=“يُبَشِّرُ مُبَشِّرًا”.

<sup>203</sup> See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

<sup>204</sup> The word “*الجحيم*” is proper noun, but it means *intensely blazing fire*. See *الراغب*.



120. And never (shall) delight a'n<sup>205</sup> (about) you<sup>s</sup> the Jews, and nor the Nassara (Christians) until tattabe'a<sup>206</sup> ([you<sup>s</sup>] closely-follow) their sect<sup>w</sup>/faith;<sup>w</sup> let-say [you<sup>s</sup>]: verily, Allah's *huda* (divine-guidance)<sup>x</sup> it<sup>x</sup> (is) the *huda*<sup>x</sup>; and indeed en (if) ettaba'ata (closely-followed you<sup>s</sup>) their *ahwa*<sup>207</sup> (tendentious likings) after (that) which<sup>x</sup> came (to) you<sup>s</sup> of the knowledge, not for you<sup>s</sup> from Allah of a *wa'leyen* (guardian/ally), nor a *nasseeren* (multitudinous succorer).  
وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ أَبَىٰ هَدَىٰ اللَّهُ هُوَ أَهْدَىٰ وَلَنْ أَتَّبِعَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
121. Whom<sup>r</sup> aa'taynabum (We gave/accorded them) the book<sup>x</sup> they<sup>z</sup> recite it<sup>x</sup> its<sup>x</sup> right recitation; those, they<sup>z</sup> believe by it;<sup>x</sup> and whoever unbelieves [he] by it<sup>x</sup> then those they (are) the losers.  
الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۚ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾
122. O, Israel's sons: let-remember you<sup>z</sup> My boon<sup>w208</sup> which<sup>u</sup> an'amto<sup>209</sup> (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you<sup>b</sup> and surely I preferred you<sup>b</sup> over<sup>210</sup> the worlds.  
يَبْنَئِ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ ۖ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾
123. And ettago (let you<sup>z</sup> reverentially self-protect in) a day (in which) no self<sup>w</sup> requites a'n<sup>211</sup> (avails instead of) a self<sup>w</sup> a thing; and neither (to be) accepted from it<sup>w</sup> adlon<sup>212</sup> (equivalence/ransom), and nor benefits it<sup>w</sup> an intercession<sup>w</sup> and nor they (are to be) succored they.<sup>z</sup>  
وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ ۖ بَشَرًا وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾
124. And edh (when) his Lord essayed Ebraheema (Abraham) by words;<sup>w</sup> then [he] concluded them;<sup>y212</sup> said [He]: I am making you<sup>s</sup> for the mankind a leader; said [he]: and of my progeny;<sup>w</sup> said [He]: not attain My covenant the *dha'lemeena*<sup>213</sup> (injustice-doers).  
وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾
125. And edh (when) We made The House a *matha'batan*<sup>214</sup> (frequented-resort/recoupment) <sup>w</sup> for the mankind and a security; and ittakhetho<sup>215</sup> (let-take and make you<sup>z</sup>) of Ebraheema's (Abraham's) *maqa'me* (standing-location) *mussalla* (Prayer-place); and We covenanted to Ebraheema (Abraham) and Ismaela (Ishmael): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as *sojoode* (he-they who kowtow in the Prayer).  
وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا ۖ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

<sup>205</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>206</sup> See the *Lexicon* attached to this Translation for the distinction between “تبع” = followed and “اتبع” = closely-followed.

<sup>207</sup> The word “هوئى,” translated as “(tendentious-liking),” which in and of itself could be good or bad, noble or vile. The Messenger (SAWS) says that believes not anyone of you until his “هوئى” agrees with what I came with, i.e. The Qur’an and true/good Hadeeth.

<sup>208</sup> See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

<sup>209</sup> For more elaboration regarding “أنعم” see the *Lexicon* attached to this Translation.

<sup>210</sup> Qur’an commentators are almost unanimous that this is in reference to the people of that time, i.e. Moses contemporaries.

<sup>211</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>212</sup> The “them” to indicate “هن” rather “it” and would or could be “اتمها”. Also the pronoun “هـ” in “اتمهن” refers to to “him” meaning he did according to their dicta. See النذر المصون، لـ احمد الحلبي.

<sup>213</sup> The word “ظالم” in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

<sup>214</sup> The word “مَثَابَةً” = لربما تعني يثاب زواره = so it could mean: recouped/rewarded are its visitors.

<sup>215</sup> The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

126. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord let-make [You<sup>s</sup>] this *baladan*<sup>x216</sup> (*township, i.e. during establishment of Makkah*) secure; and let-provide [You<sup>s</sup>] its<sup>x217</sup> folk of the *thamara'te*<sup>w</sup> (*yields/crops*)<sup>w</sup> who<sup>p</sup> [be] believed of them by Allah and The Day The Last; said [He]: and who<sup>p</sup> [be] unbelieved then *omattey'uobo* ([I] *let him relish the transitory worldly delight*) a little, afterwards [I] (*shall*) force him to The Fire's<sup>w</sup> torment, and wretched (*is*) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

127. And *edh* (*when*) raises<sup>218</sup> *Ebraheemo* (*Abraham*) the bases<sup>w</sup> of The House and *Ismaelo* (*Ishmael*) [*too*]: O, our Lord: *taqabbel*<sup>219</sup> (*let-clemently accept* [You<sup>s</sup>]) from us, verily You<sup>s</sup> You<sup>s</sup> (*are*) The *Sameeo*<sup>220</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

128. O, our Lord: and let-make<sup>221</sup> us [You<sup>s</sup>] both Muslims<sup>222</sup> for You<sup>s</sup>; and of our progeny<sup>w223</sup> *Ummatan*<sup>w224</sup> (*generation followers of a messenger*)<sup>w</sup> Muslim-she<sup>y</sup> for You<sup>s</sup>; and let-show us [You<sup>s</sup>] our rites, and let-relent [You<sup>s</sup>] on us; verily You<sup>s</sup> You<sup>s</sup> (*are*) The *Tawwabo* (*iterative Relent*), *Ar-Raheemo* (*The multitudinous mercy Giver*).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

129. O, our Lord: and let-mission<sup>225</sup> [You<sup>s</sup>] in them a messenger of/ from them(*to*) recite [be] on them Your<sup>t</sup> *Aya'te*<sup>w</sup> (*messages*) and (*to*) teach them [be] The Book and the *hekмата*<sup>w226</sup> (*wisdom*)<sup>w</sup> and *youzakekey*<sup>227</sup> (*to be: purifies/exculpates/swells/-*

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

216 The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic word with a least *three* distinct meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city of Makkah, itself*; (3) any *left over marks or signs* on a body.

217 The pronoun “هـ” in “اهله” refers to the “township” = “البلد.”

218 What is to be noted here is “*raises*” not *establishes*, i.e. the foundations were *already there*.

219 The word used in The Qur'an is “تقبل” not “اقبل”=accept. Thus, “تقبل” means accept with *clemency or mercy*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبل= Let-[You<sup>s</sup>] *clemently accept*.

220 See the *Lexicon* attached to this *Translation* for this multi-meaning word “Same'o”= “المُسمع.”

221 Here “*make*” by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims*.

222 The invocation *as stated* here is for both *Ebraheem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the “*Ta'aweez*”= ultimate meanings of The Qur'an. Ibn Abbas read this word “*Muslemay'ne*,” grammatically for dual (*two*), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant*.

223 The word “ذرية” linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural and singular* or *progenies*; clearly here it is the *descendants* which are in reference.

224 The word *Ummah* has many meanings: (1) *Mother* (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a *nation*); (3) *followers of any messenger of Allah*; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'an, *Ebraheem* (*Abraham*) is described as “*Ummah*”; (11) a *generation*; (12) *people*; (13) *community*; (14) *main section of the road*.

225 The word “بعث” in “ابعث” carries *several meanings*, among them: *sent, missioned, resurrected, awakened, and prompted*.

226 The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmat*”. It's the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the *Lexicon* attached to this *Translation*, for an exposition.

227 The word “يزكهم” here it's, and Allah is knowinger, [be] *exculpates*, and *befits/suits* them. See التفسير and اللسان.

befits/ and suits) them; verily You<sup>g</sup> You<sup>s</sup> (are) The Mighty The Hakeemo<sup>228</sup> (infinite hekma<sup>229</sup> Possessor)<sup>230</sup>.

الْحَكِيمُ ﴿١٣٠﴾

130. And who<sup>a</sup> [he] desires<sup>231</sup> a'n (off) Ebraheema's (Abraham's) sect<sup>w</sup>/faith<sup>w</sup> except whomever [he] befooled his self<sup>w</sup>; and laqad (verily, already and affirmatively) isstafaynabo<sup>232</sup> (We had superlatively and exclusively selected him) in the world; and verily he (is) in the Hereafter<sup>w</sup> surely of the ssa'lebeena (righteous-people).

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣١﴾

131. Edh(when) said for him his Lord: as'lem (let-you<sup>s</sup> be Muslim= he who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾

132. And enjoined by it<sup>w</sup> Ebraheemo (Abraham) his sons and (so did) Ya'agoobo (Jacob), O, my sons: verily Allah isstafa<sup>233</sup> ([He] had superlatively and exclusively selected) for you<sup>b</sup> the religion; so let-not assuredly die<sup>234</sup> you<sup>z</sup> except while you<sup>f</sup> (are being) Muslims.

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٣﴾

133. Or witnesses were you<sup>c</sup> edh (when) hadhara<sup>235</sup> (attended at predetermined time and place) the death Yaqooba (Jacob), edh said [he] for his sons: what (do/should) worship you<sup>z</sup> from after me; said they: <sup>z</sup> we worship your<sup>t</sup> Elaba (Deity) and Elaba of your<sup>t</sup> fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'haqa (Isaac), Elaban (Deity) One and we (are) for Him Muslims.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾

134. Telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/it<sup>w</sup>) (is) an Ummaton<sup>w</sup> (nation/ community)<sup>w</sup> qad (already and affirmatively) ceded-she;<sup>y236</sup> for it<sup>w</sup> what earned-she;<sup>y</sup> and for you<sup>b</sup> what earned you;<sup>c</sup> and not (are to be) questioned you<sup>z</sup> amma (regarding) what they<sup>z</sup> were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٥﴾

<sup>228</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>229</sup> See the Lexicon attached to this Translation for “hekma.”

<sup>230</sup> Ibid.

<sup>231</sup> The Arabic word “يرغب” assumes different meaning, depending on how it is coupled by various prepositional articles. For example: “يرغب” not coupled by any article = [he] desires/likes. However, “يرغب عن” = [he] desire off/averts, or “يرغب في” = [he] likes, or “يرغب إلى” = [he] asks and beseeches, or “يرغب ب” = [he] prefers.

<sup>232</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>233</sup> Ibid.

<sup>234</sup> In the Arabic text the word “die” in the intensive form is suffixed to the pronoun “you,” implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

<sup>235</sup> The word “حضر” means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of “death” although no one knows “where” or “when” nevertheless, such potential existence could materialize any time and any where and “death” knows when and where to be present to take the life of dying.

<sup>236</sup> In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix “ت التانيث”=she<sup>y</sup>. As the word “Ummaton” is feminin, so imperatively it's denoted by she<sup>y</sup>; hence ceded-she<sup>y</sup>. See the Prelude



135. And said they:<sup>z</sup> let-be you<sup>z</sup> Jewish or Nassara (*Christians*), *tahtadow* (*you<sup>r</sup> become divinely-guided*); let-say [*you<sup>s</sup>*]: rather Ebraheema's (*Abraham's*) sect <sup>w</sup>/faith<sup>w</sup> *ba'neefan*<sup>237</sup> (*soundly-leaning [be]*) and not was [*be*] of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*).

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى  
تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

136. Let-say you:<sup>z</sup> we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to Ebraheema (*Abraham*), and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Yaqaoba (*Jacob*), and the *As'batte*<sup>238</sup> (*tribes-of-Jacob's grandsons*), and what *oteya* (*had been accorded/given to*) Mosa (*Moses*) and Esa (*Jesus*), and what *oteya* the prophets from their Lord; not differentiate [*we*] among an *aba'den*<sup>239</sup> (*a lone/ any one*) of them, and we (*are*) for Him Muslims.

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا  
أُنْزِلَ إِلَيْنَا مِن قَبْلِهِ مِن رَّبِّهِمْ وَأَسْمِعِلْ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا  
أَوْقَى مُوسَى وَعِيسَى وَمَا أُوتِيَ  
النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ  
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

137. Then if they<sup>z</sup> believed by like what you<sup>c</sup> believed by it<sup>x</sup> then *qad* (*surely and affirmatively*) *ehtadow* (*they became divinely-guidance*); and if they<sup>z</sup> diverted, so verily only they (*are*) in a conflict; so shall suffice<sup>240</sup> you<sup>g</sup> them<sup>241</sup> Allah; and He (*is*) The *Sa'meeo*<sup>242</sup> (*The Acute-Hearer/ The Enabler of others to bear/ The favorable Answerer to prayer*), The Omniscient.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ  
فَقَدْ أَهْتَدُوا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ  
فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. Allah's *Ssebhata*<sup>w243</sup> (*Allah's: religion/ nuance/ dye/ nature*) <sup>w</sup> and who<sup>a</sup> (*is*) *absa'no*<sup>244</sup> (*perfecter and beautifuler*) than Allah's *Ssebhata*<sup>w</sup>; and we (*are*) for Him worshippers.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

139. Let-say [*you<sup>s</sup>*]: do you<sup>z</sup> mutually argue (*with*) us in Allah while He (*is*) our Lord and your<sup>n</sup> Lord; and for us (*are*) our works and for you<sup>b</sup> (*are*) your<sup>n</sup> works; and we (*are*) for Him *mukhlessona* (*truly faithfuls*).

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ  
أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

140. Or say you:<sup>z</sup> verily/that Ebraheema (*Abraham*) and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Ya'qaoba (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or Nassara (*Christians*); let-say [*you<sup>s</sup>*]: are you<sup>f</sup> knowinger or Allah; and who<sup>a</sup> (*is*) wronger<sup>245</sup> than whom<sup>p</sup> [*be*] concealed a testimony<sup>w</sup> he has from Allah; and Allah (*is*) not neglector *amma*(*regarding*) what you<sup>z</sup> work.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ  
كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ  
أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ  
شَهَادَةَ عِنْدَهُ مِن رَّبِّهِ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. *Telka*<sup>w</sup> (*far-that-it<sup>av</sup>/ it<sup>av</sup>*) (*is*) an *Ummaton*<sup>w</sup> (*generation/ people*) <sup>w</sup> *qad* (*already and affirmatively*) ceded-she;<sup>y</sup> for it<sup>w</sup> what earned-she<sup>y</sup> and for you<sup>b</sup> what earned you<sup>c</sup>; and (*are*) not (*to be*)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا

<sup>237</sup> The word "مِلَّةً" = "مِلَّةً" is an *adverbial* construct, hence "leanly." See إعراب القرآن، لمحمود صافي. The "leaning" is to the sound religion or faith of Ibraheem's (*Abraham's*); as he leaned away from his people's faith which was based on multiple idols' worship.

<sup>238</sup> The word "as'batte" with respect to the *Jews* is like the "tribes" with respect to the *Arabs*. See اللسان.

<sup>239</sup> See the *Lexicon* attached to this Translation regarding "أحد."

<sup>240</sup> The phrase "suffice you<sup>g</sup>" means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

<sup>241</sup> The "س" in "فسيكفيكم" is closer/more imminent than "سوف" = "will." See الدر المنثور، لـ أحمد الحلي. But in English there is no way to distinguish the effect of the "س" and "سوف" per se. So for the "س" shall, will be used.

<sup>242</sup> See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "السميع."

<sup>243</sup> The Arabic phrase "Ssibghata Allah," is made up of two words: (a) "Ssibghata" literally meaning dye; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

<sup>244</sup> There is no English word for أحسن = *absano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.

<sup>245</sup> See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "أظلم" = "wronger."

questioned you<sup>z</sup> *amma* (regarding) what they<sup>z</sup> were working.

كَانُوا يَعْمَلُونَ ﴿١٤١﴾

142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (off) their *Qeblata*<sup>246</sup> (direction to face during Prayer)<sup>w</sup> which<sup>u</sup> they<sup>z</sup> were on it;<sup>w</sup> let-say [you<sup>s</sup>]: for Allah (are) the *mashrege* (sunrise's locus) and the *maghrebe* (sunset's locus); *yahdey* ([He] *divinely-guides*) whom<sup>p</sup> [He] wills to [a] *Sseratten* (road/way) straight.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْنَاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الشَّرْقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. And like *tha'leka* (afar-that-it/that)<sup>x</sup> We made you<sup>b</sup> an *Ummatan*<sup>w</sup> (generation/peoples) <sup>w</sup> *wasattan*<sup>247</sup> (just/middle), to you<sup>z</sup> be *shobada* (witnessers/testifiers) over the mankind, and the messenger [to]<sup>248</sup> be [he] a *sha'heedan* (witnesser/testifier) over you<sup>b</sup>; and not made We the *Qeblata*<sup>w</sup> (direction to face during Prayer)<sup>w</sup> which<sup>u</sup> you<sup>g</sup> were on it<sup>w</sup> except for Us (to) know<sup>249</sup> whom<sup>p</sup> *yatta'beo*<sup>250</sup> ([he] closely follows) the messenger of whom<sup>p</sup> [he] transposes<sup>251</sup> over his both heels;<sup>252</sup> and *en* (albeit) was-she<sup>y</sup> surely a big<sup>w</sup> except on whom<sup>r</sup> Allah (had) *hada* (divinely-guided); and not was Allah indeed to waste your<sup>n</sup> belief; verily Allah by the mankind (is) surely *Ra'oofon*<sup>253</sup> (iteratively Forbearer/ Clement) *Raheemon* (iterative mercy Giver).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا يَمُنُّكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

144. *Qad*<sup>254</sup> (iteratively and affirmatively) [We] see your<sup>t</sup> face's *taqalloba* (repetitive transpose) in the sky;<sup>w</sup> so surely We (shall) assuredly shift/divert you<sup>g</sup> to a *Qeblatan*<sup>w</sup> (direction to face during Prayer) <sup>w</sup> (which) [you<sup>s</sup>] delight it; <sup>w</sup>so let-shift/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> The Sacred;<sup>x</sup> and whence you<sup>c</sup> were so let-shift/divert you<sup>z</sup> your<sup>n</sup> faces *shattra* it;<sup>x</sup> and verily who<sup>r</sup> *oto* (had been accorded they<sup>z</sup>) the book surely know they<sup>z</sup> that it<sup>x</sup> (is) the right<sup>x</sup> from their Lord; and not Allah (is) neglecter *amma*<sup>255</sup> (regarding) what they<sup>z</sup> work.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

145. And indeed *en* (if) *atyta* (came/brought you<sup>s</sup>) whom<sup>r</sup> *oto* (they<sup>z</sup> had been accorded/given) the book by every *Aya'ten*<sup>w</sup>

وَلَيْنَ أُتِيَ الَّذِينَ أُوتُوا الْكِتَابَ

<sup>246</sup> *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which *all* Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

<sup>247</sup> This word "*wasattan*" literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The "*wasatt*" person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط=wasatt* of any thing is the *just/ideal/ best /middle* or *strongest* part of it; thus, the term "*wasatt*" evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin* virtue, and (c) *forbid* vice. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

<sup>248</sup> The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "*الضمير المستتر*."

<sup>249</sup> To "*know*" here, does *not* mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to "*know*" here means for the *accounting* with respect to the *doers* and *relevant others*, so that *no one* could ever claim other than the facts.

<sup>250</sup> See the *Lexicon* attached to this Translation for the distinction between "*تبع*" = *followed* and "*اتبع*" = *closely-followed*.

<sup>251</sup> The word "*ينقلب*" = "*they transpose*," means he *betook* himself *returning*.

<sup>252</sup> The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*.

<sup>253</sup> The word "*رؤوف*" of "*الرافة*" which is more *intensive* than "*الرحمة*" as "*الرحمة*" = "*mercy*," which is kindness imparting delight to its recipient; while "*الرافة*" is in addition to "*الرحمة*" it involves *protecting* against any possible future undesirable happening to the recipient, i.e. *clemency*. Hence, "*الرافة*" is a *protective-mercy=clemency*. And "*رؤوف*" is multitudinous protective mercy doer or multitudinously clement. See *التاج*.

<sup>254</sup> The particle "*Qad*" preceding a future tense means "*للتوكيد و التأكيد*" = "*iteratively and affirmatively*." See *المغني*.

<sup>255</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "*عن*."

(sign/proof/ miracle) not followed they<sup>z</sup> your<sup>t</sup> *Qeblata*<sup>w</sup> and not you<sup>s</sup> (are) surely their *Qeblata*<sup>w</sup> follower; and nor some (of) them surely a *Qeblata*<sup>w</sup> follower (of) some (others); and indeed *en (if) ettaba'a'ta*<sup>256</sup> (closely-followed you<sup>s</sup>) their *ahwa* (tendentious likings) from after what came (to) you<sup>s</sup> of the knowledge, verily you<sup>s</sup> (are) then surely of the *dha'lemeena*<sup>257</sup> (injustice-doers).

بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ

﴿٢٥﴾

146. Whom<sup>r</sup> *aa'taynabum* (We accorded/given them) the book they<sup>z</sup> know him/it<sup>x258</sup> just-as they<sup>z</sup> know their sons; and verily, a team of them surely they<sup>z</sup> conceal the right while they<sup>z</sup> know.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

﴿٢٦﴾

147. The right (is) from your<sup>t</sup> Lord, so let not assuredly be [you<sup>s</sup>] of the dubitantes.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

﴿٢٧﴾

148. And for each (is) a directive<sup>w</sup>/behest<sup>w</sup> he (is) a turner (to) it;<sup>w</sup> so let-you<sup>z</sup> vie<sup>259</sup> (to gain) the *khayra'te* (desirables-traits of worthiness and goodness); wherever be you<sup>z</sup> *ya'a'tee* (brings/comes) by you<sup>b</sup> Allah together; verily Allah over every-thing (is) Omnipotent.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيًا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

﴿٢٨﴾

149. And from whence exited you<sup>s</sup> then let-turn/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> [The] Sacred;<sup>x</sup> and verily it<sup>x</sup> (is) surely the right<sup>x</sup> from your<sup>t</sup> Lord; and not Allah (is) neglecter *amma*<sup>260</sup> (regarding) what you<sup>z</sup> work.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

﴿٢٩﴾

150. And from whence exited you<sup>s</sup> then let-turn/divert [you<sup>s</sup>] your<sup>t</sup> face *shattra* (towards) The Mosque<sup>x</sup> [The] Sacred;<sup>x</sup> and whence indeed you<sup>c</sup> were, so let-turn/divert you<sup>z</sup> your<sup>n</sup> faces *shattrait*<sup>x</sup> albeit/for (i.e. so that) not be (for) the mankind over you<sup>b</sup> an argument<sup>w</sup> except whom<sup>r</sup> *dhalamo*<sup>261</sup> (they<sup>r</sup> wronged); so let-not *takhsaw* (you<sup>r</sup> reverently-fear) them and *ikhshaw* (let-you<sup>r</sup> reverently-fear) Me; and to [I] conclude<sup>262</sup> My boon<sup>w263</sup> on you<sup>b</sup> [and] *la'alla*<sup>264</sup> (craving currently unavailable deed that/ perhaps) you<sup>b</sup> *tahtadona* (you<sup>r</sup> find and accept the divine-guidance).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ إِلَّا الَّذِينَ يَكُونُونَ لِلنَّاسِ عَلَيْهِمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِي عَلَيْهِمْ وَلَعَلَّكُمْ تَهْتَدُونَ

﴿٣٠﴾

151. Just-as We sent in you<sup>b</sup> a messenger of you<sup>b</sup> [he] recites on

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ

<sup>256</sup> See footnote 309 above for the distinction between “تبع” = followed and “اتبع” = closely-followed.

<sup>257</sup> The word “ظالم” in “فَاعِلُ الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

<sup>258</sup> The pronouns “he/it<sup>r</sup>” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “he/it<sup>r</sup>” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*. Most commentators on The Qur'an believe that the suffixed pronoun “he” referring to (A) while some others believe that it<sup>r</sup> refers to (B). That is why here we chose both.

<sup>259</sup> It must be pointed out here that the vying is not (a) to or (b) for, as both, “to” or “for,” would imply they are outside the good things; while in fact they are already within them, only they have to vie for higher-ranking position or achievements.

<sup>260</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>261</sup> See the *Lexicon* attached to this Translation for “فَاعِلُ الظلم” = “ظالم” = “injustice-doer” and “الظلم” = “wronger.”

<sup>262</sup> See the *Lexicon* attached to this Translation for the difference between “conclude” and “complete.”

<sup>263</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

<sup>264</sup> For the words “عسى,” “لعل,” and “ليت” are special particles, for each refer to the *Lexicon* attached to this Translation.



276 The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The *pagan*-Arabs were performing rituals around the twain hills.

<p>did the lesser pilgrimage) then no <i>jonaba</i><sup>278</sup> (<i>sin</i>) (<i>is</i>) on him to <i>yatta'wanfa</i><sup>279</sup> (<i>iteratively circumambulate</i> [<i>he</i>]) by them both; and whoever [<i>he</i>] volunteered <i>kbayran</i> (<i>prescribed extra worships</i>), verily Allah (<i>is</i>) Thanker, Omniscient.</p>	<p>فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿٢٨٠﴾</p>
<p>159. Verily who<sup>r</sup> they<sup>z</sup> conceal what We descended of the evidences-she<sup>y</sup> and the <i>buda</i> (<i>divine-guidance</i>)<sup>x</sup> from after what We manifested it<sup>x</sup> for the mankind in The Book, those curses them Allah and curse them the cursers.</p>	<p>إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿٢٨١﴾</p>
<p>160. Except whom<sup>r</sup> they<sup>z</sup> repented and they<sup>z</sup> mended and they<sup>z</sup> manifested, then those [<i>I</i>] (<i>shall</i>) relent on them; and I am The <i>Tanwabo</i> (<i>iterative Relent</i>) <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>).</p>	<p>إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿٢٨٢﴾</p>
<p>161. Verily who<sup>r</sup> unbelieved they,<sup>z</sup> and died they<sup>z</sup> while (<i>being</i>) unbelievers, those on them (<i>is</i>) Allah's curse<sup>w</sup> and the angels' and the mankind's wholes [<i>too</i>].</p>	<p>إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٢٨٣﴾</p>
<p>162. Immortals they<sup>z</sup> (<i>are</i>) in it; <sup>w280</sup> neither (<i>to be</i>) lightened a<sup>n281</sup> (<i>off</i>) them the torment, and nor they (<i>are to be</i>) reprieved.</p>	<p>خَالِدِينَ فِيهَا لَا تُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٢٨٤﴾</p>
<p>163. And your<sup>n</sup> <i>Elabo</i> (<i>Deity</i>) (<i>is</i>) One <i>Elabon</i> (<i>Deity</i>); there (<i>is</i>) no <i>Elaha</i> (<i>Deity</i>) except Him, <i>Ar-Rahmano</i>, <i>Ar-Raheemo</i> (<i>The multitudinous mercy Giver</i>).</p>	<p>وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٨٥﴾</p>
<p>164. Verily in the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation, and successive varying (<i>of</i>) the <i>naba're</i> (<i>between sunrise and sunset</i>) and the night, and the <i>fol'ke</i><sup>x</sup> (<i>ship/ ships</i>)<sup>x</sup> which<sup>u</sup> [<i>runs-/run</i>]<sup>w</sup> in the sea by what benefits the mankind, and what Allah descended from the Heaven<sup>w</sup> of water<sup>x</sup> so [<i>He</i>] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death, and disseminated [<i>He</i>] in it<sup>w</sup> of every <i>dabba'ten</i><sup>282</sup> (<i>she-moving-creature</i>), and variegating the winds<sup>w</sup> and the <i>saba'be</i><sup>283</sup> (<i>gliding-clouds</i>) the <i>musakhkha're</i><sup>284</sup> (<i>that which is driven</i>) between the Heaven<sup>w</sup> and the Earth<sup>w</sup>, surely</p>	<p>إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي تَجْرَى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَسْتَلْقُوا قَوْمٌ يَعْقِلُونَ ﴿٢٨٦﴾</p>

<sup>277</sup> The word "E'atamara" means made "Umrah," which is referred to as the "lesser pilgrimage" i.e. visiting of The Sacred House in Makkah outside the normal Hajj (Pilgrimage) time/ceremonies.

<sup>278</sup> See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحَ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحَ" = no sin or no-inclination to sin.

<sup>279</sup> The word "طُوفَ" has two distinct meanings: (1) iteratively circumambulate, and (2) fill-up the place, as that of "الطوفان" which fills up the place to overflowing. See اللسان. However, the current rites, the hurried ambulation (rapid movement) is between the Ssafa and the Marwa, is called "Sa'ey." So, perhaps, and Allah knows best, this "circumambulating" is in the sense of filling-up in between the Ssafa and the Marwa, by their group gatherings.

<sup>280</sup> The pronoun "it<sup>w</sup>" could refer to the curse or to Hell, the punishment for the curse, all are feminine in Arabic.

<sup>281</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عَنْ."

<sup>282</sup> For lack of a better term I chose a "she-moving-creature" for "دَابَّةٌ" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>283</sup> The word "سَحَابٌ" versus "غَيْمٌ" is that the "سَحَابٌ هُوَ يَنْسَحِبُ" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سَحَابَةٌ." Whereas the "غَيْمٌ" appears stationary. أنظر اللسان.

<sup>284</sup> The word "musakhkhar" is a singular objective noun, with no English equivalent per se, as almost always for objective nouns. "musakhkhar" means: that which is driven.

(are) *Aya'ten*<sup>w</sup> (messages/ signs/ proofs) for a cerebrating people.

165. And of the mankind who<sup>p</sup> *yattakbetho*<sup>285</sup> ([he] takes and presumes) of lesser<sup>286</sup> than/without Allah compeers; they<sup>z</sup> love them as love (of) Allah, while who<sup>r</sup> believed they<sup>z</sup> (are) *الَّذِينَ* *كُحِبَ* *اللَّهُ* *وَالَّذِينَ* *أَشَدُّ حُبًّا لِلَّهِ* *وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ* (they<sup>z</sup> wronged) *edh* (when) they<sup>z</sup> see the torment, that the strength<sup>w</sup> together (is) for Allah, and that Allah (is) severe in the torment.

166. *Edb* (when) disavowed who<sup>r</sup> *ettobe'o*<sup>289</sup> (they<sup>z</sup> who had been closely- followed) of whom<sup>r</sup> *ettaba'o* (they<sup>z</sup> who closely-followed), and saw they<sup>z</sup> the torment, and *taqatta'at* (iteratively-severed-she<sup>y</sup>) by them the means.<sup>290</sup> *إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ*

167. And said who<sup>r</sup> *ettaba'o* (they<sup>z</sup> who closely-followed) had that for us another recurrence<sup>w291</sup> then we (shall) disavow [of] them just-as they<sup>z</sup> disavowed [of] us; like *tha'leka* (afar-that-it/that) <sup>x</sup> Allah shows them their works *basara'ten*<sup>w292</sup> (ardent contritions)<sup>w293</sup> on them; and not they surely (are) exiting from The Fire<sup>w</sup>. *وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كَرَّةٌ فَنتَبَرَأُ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ*

68. O, you the mankind: let-eat you<sup>z</sup> from what (is) in the land <sup>w/Earth<sup>w</sup> (as)</sup> goodly legitimate, and let-not *tatta'be'o*<sup>294</sup> (you<sup>z</sup> closely-follow) the steps<sup>w</sup> of [the] Satan; verily he (is) for you<sup>b</sup> a foe<sup>295</sup> manifest. *يَتَّيَّهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ*

169. Verily only, [he] commands you<sup>b</sup> by the ill and the profanity<sup>w296</sup> and that you<sup>z</sup> say on Allah what not you<sup>z</sup> know. *إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ*

170. And if (had been) said for them: *ettab'eo* (let-you<sup>z</sup> closely-follow) what Allah (had) descended; said they: <sup>z</sup> rather *natta'be'o* ([we] closely-follow) what *alfayna* (we commonly found) on it<sup>x</sup> our fathers; even while albeit<sup>297</sup> their fathers not *وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ*

<sup>285</sup> The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

<sup>286</sup> The phrase “lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah. Therefore, why take that lesser entity for a compeer to Allah?

<sup>287</sup> The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لَوْ” amounts to “if” or “when.” See معني اللبيب، ابن هشام

<sup>288</sup> See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

<sup>289</sup> See the Lexicon attached to this Translation for the distinction between “تَبَعَ”=[he] followed and “اتَّبَعَ”=[he] closely-follow.

<sup>290</sup> The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

<sup>291</sup> The word “recurrence<sup>w</sup>” here means another chance.

<sup>292</sup> The word “أشدُّ الندم”=“حسرة” see التاج. Thus we qualify the word “contrition” by ardent to intensify contrition.

<sup>293</sup> Ibid.

<sup>294</sup> See footnote 349 above regarding: “[he] closely-followed.”

<sup>295</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

<sup>296</sup> The word used is “الفحشاء”= the noun of “فاحشة” See التاج. And “الفحشاء”= “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>297</sup> The construct “لَوْكُو” is made up of three distinct components: (1) “الِإِسْتِفْهَامُ الْإِسْتِنْكَارِي”= disapprobatory interrogative, (2) “و”=adverbial= “while,” and (3) “لَوْ”= conditional particle=“albeit.” For (1) I chose “even” as an



<p>were cerebrating a thing, and nor <i>yahtadoona</i> (<i>he-they who find and accept the divine-guidance</i>).</p>	<p>ءَابَاءَنَا<sup>٢٩٨</sup> أُولُو كَانٍ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿٢٩٨﴾</p>
<p>171. And a parable/example (<i>of</i>) whom<sup>r</sup> unbelieved they<sup>z</sup> (<i>is</i>) like a parable/example(<i>of</i>) whom<sup>x</sup> <i>yan'ego</i> ([<i>he</i>] <i>squawks-/bawls</i>) by what not hears except an invocation/prayer and an afar-calling:<sup>298</sup> <i>ssommon</i><sup>299</sup> (<i>deaf people</i>), <i>bokmon</i> (<i>born dumb-mute people</i>), <i>omyon</i> (<i>blind people</i>); so they<sup>300</sup> reason not.</p>	<p>وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿٢٩٩﴾</p>
<p>172. O, you who<sup>r</sup> they<sup>z</sup> believed: let-eat you<sup>z</sup> of the goodies<sup>w301</sup> (<i>of</i>) what <i>razaqna</i> (<i>We provided/allotted</i>) you<sup>b</sup> and let-thank you<sup>z</sup> Allah, <i>en</i> (<i>if</i>) you<sup>c</sup> were <i>eyyaho</i><sup>302</sup> (<i>indeed particularizing Him</i>) worship you.<sup>z</sup></p>	<p>يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٠٠﴾</p>
<p>173. Verily only, [<i>He</i>] forbade on you<sup>b</sup> the carrion<sup>w</sup> and the blood, and the swine's flesh<sup>x</sup> and what (<i>had been</i>) invoked by it<sup>x</sup> for other than Allah; so whomever [<i>he</i>] (<i>had been</i>) forced (<i>by necessity</i>), neither (<i>is</i>) a <i>baghen</i> (<i>selfish envier/-transgressor</i> [<i>he</i>]) nor a transgressor [<i>he</i>], then no sin (<i>is</i>) on him; verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).</p>	<p>إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنَ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٠١﴾</p>
<p>174. Verily who<sup>r</sup> they<sup>z</sup> conceal what Allah (<i>had</i>) descended of the book, and they<sup>z</sup> purchase by it<sup>x</sup> a little price, those not eat they<sup>z</sup> in their bellies except the fire<sup>w</sup> and not speaks (<i>to</i>) them Allah The <i>Qeyamatey's</i><sup>w</sup> (<i>Judgment's</i>) Day, and not <i>youzakekey</i><sup>303</sup> ([<i>He</i>] <i>blessedly: exculpates/befits/suits</i>) them, and for them (<i>is</i>) a painful torment.</p>	<p>إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٠٢﴾</p>
<p>175. Those who<sup>r</sup> they<sup>z</sup> purchased the misguidance<sup>w</sup> by the <i>buda</i> (<i>divine-guidance</i>)<sup>x</sup> and the torment<sup>x</sup> by the forgiveness<sup>w</sup> so what <i>assbarahum</i><sup>304</sup> (<i>how patiently had become he-they</i>) on The Fire.<sup>w</sup></p>	<p>أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ بِالْهَدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿٣٠٣﴾</p>
<p>176. <i>Tha'leka</i> (<i>afar-that-it/that</i>)<sup>x</sup> (<i>is</i>) because that Allah <i>naẓẓala</i><sup>305</sup> (<i>repetitively descended</i>) The Book by the right and verily who<sup>r</sup></p>	<p>ذَٰلِكَ بِأَنَّ اللَّهَ تَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي</p>

*intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

<sup>298</sup> The words “دُعَاءُ” = calling for the *near-by*, and “نِدَاءُ” = calling the *afar*. For lack of better words, I chose: “invocation” or “prayer” for “دُعَاءُ” and “afar-calling” for the “نِدَاءُ”.

<sup>299</sup> The words “صُمُّ، بِكُمْ، عُمَىٰ” all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people. Hence, this transliteration.

<sup>300</sup> The analogy here is that calling on the *unbelievers* is like a *shepherd* calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some *near by* animals may hear but responding is another matter; however, others (*far away*) animals may not hear at all. In this analogy the *unbelievers* are likened to the animals, *slighting* them, and suggesting that their *reasoning* is *deficient*, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are “*deaf, dumb, and blind*; thus, they reason not.”

<sup>301</sup> The word “طَيِّبَاتِ” = “goodies” = “goodies, <sup>w</sup>” = a feminine gender means any thing delectable and legitimate.

<sup>302</sup> The word “إِيَّاهُ” = “إِدَاةُ تَوْكِيدٍ لِّضَمِيرٍ مَنْصُوبٍ” = an article of intensity for an objective pronoun.

<sup>303</sup> The word “يُزَكِّيهِمْ” that's, and Allah is knower, [*He*] *exculpates, befits/suits* and *blesses*. See التفاسير واللسان.

<sup>304</sup> This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word “أَصْبَرُ” is “فَعْلٌ مَّاضٍ جَامِدٌ مَبْنِي لِلتَّعَجُّبِ” = *aplastic* verb, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي.

they<sup>z</sup> differed in The Book surely (are) in an afar conflict.

الْكِتَابِ لَفَى شِقَاقَ بَعِيدٍ ﴿٣٧﴾

177. Not the *berra* (just and dutiful) (is) that you<sup>z</sup> turn/diverge your<sup>n</sup> faces towards the *mashrege* (sunrise's locus) and the *maghrebe* (sunset's locus) [and,] but the *berra* (is): who<sup>p</sup> [he] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([he] gave/accorded) the possession<sup>x</sup> over his love (of) it<sup>x</sup>/Him<sup>306</sup> (to) the kin possessors, and the orphans, and the *masakeena*<sup>307</sup> (ones not having sufficient material possessions), and the path's-son<sup>308</sup> (wayfarer) and the requesters and in the necks<sup>308</sup> and *aqama*<sup>309</sup> ([he] upheld the prescribed obligations of) the Prayer<sup>w</sup> and *aa'ta* ([he] accorded and fulfilled the obligations of) the *Zakata*<sup>310</sup> (prescribed portion of personal possessions)<sup>w</sup> and the fulfillers by their covenant if they<sup>z</sup> covenanted, and the *ssa'bereena* (people of patience) in the *ba'asa'*<sup>311</sup> (penury-tension)<sup>w</sup> and the *dharra'*<sup>312</sup> (distress due to adversity) and at time of the *ba'ase*<sup>313</sup> (intense warfare/torment/fight); those (are) who<sup>r</sup> *ssadaqa* (they<sup>z</sup> had always-enforced-the-truth), and those they (are) the *mottaqoona* (they who reverentially guard against Allah's displeasure).

178. O, you who<sup>r</sup> they<sup>z</sup> believed, (had been) written on you<sup>b</sup> the *qessasso* (Lawful retribution) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [he] (had been) remitted for him<sup>314</sup> of his brother<sup>315</sup> a thing, then *etteba'on* (close-following) by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and *adda'on*<sup>316</sup> (personally delivering or performing one's full obligations) to him by *ehsanen* (rendering benevolence and ultimate beautiful and adorned deed/say); *tha'leka*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ

<sup>305</sup> That is *piecemeal*, according to the situation at hand, completing it within about 23 years.

<sup>306</sup> There is another *interpretive* reading of "Him" instead "it." The "Him" implying Allah, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

<sup>307</sup> For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *faqeer* lacks any material possessions.

<sup>308</sup> The Qur'anic expression "for the neck" means paying the needed funds for freeing a *slaved* person.

<sup>309</sup> The word "أقام" = "stood/upheld/sustained/maintained." But first what is the meaning of: "أقام؟" = "أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيمون" means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of all the *prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you<sup>s</sup> were in them, then you<sup>s</sup> upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

<sup>310</sup> See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of *augmentative blessedness*.

<sup>311</sup> The Arabic word "*ba'asa*" has several meanings: (1) tension due to *peury* (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this Translation for more elaboration on this.

<sup>312</sup> The Arabic word "*Al-dharra*" means *distress out of adversity* and *people* who render support.

<sup>313</sup> The Arabic word "*Al-Ba'a'se*" means: (1) warfare or (2) intense torment or (3) *mighty* fight.

<sup>314</sup> The pronoun "him" here refers to the murderer.

<sup>315</sup> The word "brother" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

<sup>316</sup> With respect the word "*addon*," = "أداء," it is to be noted that it means: *personally performing* (one's obligations), e.g.: a *payer* must pay the payment to the *payee* in person or in certain circumstances the *payee's* legal representative. This is in contrast to "*waffa*" = "وفى" *paid the full obligations in any way*.

(afar-that-it/thai) <sup>x</sup> (is) a mitigation from your <sup>n</sup> Lord and a mercy; <sup>w</sup> so whoever [he] transgresses after <i>tha'leka</i> , surely for him (is) a painful torment.	وَرَحْمَةً ۖ فَمَنْ أَعَدَّىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٩﴾
179. And for you <sup>b</sup> in the <i>qessa'sse</i> (Lawful: retribution/retaliation) (is) a life <sup>w317</sup> O, the <i>albab's</i> <sup>318</sup> (hearts/intellects)'s possessors, <i>la'alla</i> (craving currently unavailable deed that, perhaps) you <sup>b</sup> <i>tattaqoona</i> (you <sup>r</sup> reverentially guard not to displease Allah). <sup>319</sup>	وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ ۚ أَلَّا يَلْبَسَ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٠﴾
180. (Had been) written on you <sup>b</sup> if/when <i>hadhara</i> <sup>320</sup> (attended at predetermined time and place) the death <i>ahada</i> (a lone/any one) of you <sup>b</sup> en (if) [he] left <i>khayran</i> (lawful: possessions/desirables) the will <sup>w</sup> (is) for both the begetters (parents) and the closest-kins by the <i>ma'aroofe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim), an (absolute)-right <sup>321</sup> on the <i>muttaqeena</i> (reverential guards against Allah's displeasure).	كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾
181. So whoever [he] substituted it <sup>x</sup> after what [he] heard it <sup>x</sup> then verily only its <sup>x</sup> sin (is) on whom <sup>r</sup> they <sup>z</sup> substitute it <sup>x</sup> ; verily Allah (is) <i>Sa'meeon</i> (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.	فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾
182. So whoever [he] feared/knew <sup>322</sup> of a bequeather <i>janafan</i> (intentional unjust-swerving in the will) or a sin then [he] reconciled among/between them, then no sin (is) on him; verily Allah (is) <i>Ghafooron</i> (iterative Forgiver), <i>Raheemon</i> (iterative mercy Giver).	فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٣﴾
183. O, you who <sup>r</sup> they <sup>z</sup> believed (had been) written on you <sup>b</sup> the fasting <sup>x</sup> just-as (it <sup>x</sup> had been) written on whom <sup>r</sup> of before you <sup>b</sup> <i>la'alla</i> (craving currently unavailable deed that, perhaps) you <sup>b</sup> <i>tattaqoona</i> <sup>323</sup> (you <sup>r</sup> reverentially guard not to displease Allah).	يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾
184. Days <i>ma'adoda'ten</i> <sup>w</sup> (a few/countables) <sup>w</sup> so whoever of you <sup>b</sup> [was]: ill or on a travel, then a number <sup>w324</sup> of other days; and on whom <sup>r</sup> <i>youtteygo</i> ([they <sup>z</sup> ] endure/with hardship fast) it <sup>x</sup> a ransom <sup>w</sup> <i>tta'aamo</i> <sup>x</sup> (wheat/edible/food-grains) <sup>x</sup> (to) a <i>meskeenen</i> (not having sufficient material possessions); so whoever [he] volunteered <i>khayran</i> (increased the ransome <sup>w</sup> ) so it <sup>x</sup> (is) <i>khayron</i> (choicer/superior/worthier) for him; and en (if) you <sup>z</sup> fast (it <sup>x</sup> is) <i>khayron</i> for you <sup>b</sup> if you <sup>r</sup> were knowing.	أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾
185. Month (of) <i>Ramadhan</i> <sup>x</sup> which <sup>x</sup> (is) in it <sup>x</sup> (had been) descended	شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ

<sup>317</sup> That is "saving" of life in the form of deterrence.

<sup>318</sup> See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab's* possessors.

<sup>319</sup> The word "تَتَّقُونَ" = "tattaqoon," based on the Arabic word "waqa," linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoon" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa," i.e. reverential guarding against Allah's displeasure. See the *Lexicon* attached to this Translation for both "tattaqoon" and "taqwa."

<sup>320</sup> The word "حَضَرَ" means currently existing i.e. being at hand or at immediate attendance based on an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present.

<sup>321</sup> The Arabic text says: "حَقًّا" not "حق" i.e. the word "حَقًّا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

<sup>322</sup> The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

<sup>323</sup> See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa."

<sup>324</sup> That is equal to the number of days not fasted.



The Qur'an, a *hudan* (divine-guidance)<sup>x</sup> for the mankind, and evidences-she<sup>ym</sup> of the *buda* (divine-guidance)<sup>x</sup> and the Criterion;<sup>325</sup> so whoever of you<sup>b</sup> witnessed (lived/coexisted) the month<sup>x</sup> so let fast it<sup>x</sup> [be]; and whoever [be] [was]: ill or on a travel, then a number<sup>w</sup> of other days; Allah wants by you<sup>b</sup> the ease and not wants [H] by you<sup>b</sup> the *usra* (hardship/difficulty); and to complete the *eddata*<sup>w</sup> (prescribed-period)<sup>w</sup> and to *toka-bbero*<sup>326</sup> (to say: *Allaho Akbar*) Allah over what [He] divinely-guided you<sup>b</sup> and *la'alla* (craving currently unavailable deed that/ perhaps) you<sup>b</sup> thank you<sup>z</sup>.



186. And if asked you<sup>g</sup> My *eba'de* (worshippers/submitters-/ slaves) *a'nney*<sup>327</sup> (about Me), so verily I am near; [I] answer the prayer's/invoker's prayer<sup>w</sup>/invocation<sup>w</sup> if [be] prayed-for/invoked [Me]; so let *yestajeebo*<sup>328</sup> (they<sup>z</sup> compliantly-answer) for Me and let believe they<sup>z</sup> by Me, *la'alla* (craving currently unavailable deed that/ perhaps) they *yarshodoona*<sup>329</sup> (they<sup>z</sup> maturely-discern/rationally guide to the right).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ  
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلِّهِمْ  
يُرْشَدُونَ



187. (Had been) legitimized for you<sup>b</sup> night (of) the fasting the *rafatho*<sup>330</sup> (sexual intercourse, talk about sex, intimacies leading to sex) to your<sup>n</sup> women; they<sup>y</sup> (are) *lebason*<sup>x331</sup> (reposefulness/-spouse/chasteness) for you<sup>b</sup> and you<sup>f</sup> (are) *lebason* for them;<sup>y</sup> Allah knew surely you<sup>b</sup> were *takhtanona*<sup>332</sup> (committing perfidy to) your<sup>n</sup> selves<sup>w</sup>; so [He] relented on you<sup>b</sup> and [He] pardoned *a'n* (regarding)<sup>333</sup> you<sup>b</sup>; hence, now *ba'shero*<sup>334</sup> (let-you<sup>z</sup>: mutually touch their bare-skin, engage in sexual intimacy<sup>x</sup> or its<sup>x</sup> foreplay) them<sup>y</sup> and *ebtagho*<sup>335</sup> (let-earnestly quest you<sup>z</sup>) what Allah wrote for you<sup>b</sup>; and let-eat you<sup>z</sup> and let-drink you<sup>z</sup> until manifests for you<sup>b</sup> the white thread from the black thread of [the] dawn; afterwards let-conclude you<sup>z</sup> the

أَحْلَلْ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى  
نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ  
لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ  
تُخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
وَعَفَا عَنْكُمْ فَاكُنْ بِبَشْرُوهُنَّ  
وَاتَّبِعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا  
وَأَشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ  
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ

<sup>325</sup> The word "Criterion" means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are the "Criteria."

<sup>326</sup> The word "*tokabbero*" = "تَكْبَرُوا" = to say: "الله أكبر" = *Allaho Akbar* = Allah antecedent/s/ predates all and everything, also Allah is bigger than all and everything. Such say is the highest degree of glorifying and deifying Allah, SWT. See القرطبي

<sup>327</sup> See the *Lexicon* attached to this Translation regarding "عن."

<sup>328</sup> The word "يستجيب" is rooted in "استجاب," meaning: favorably/ compliantly responded, not just responded. See الهادي

<sup>329</sup> See the *Lexicon* attached to this Translation for the word الرشد

<sup>330</sup> The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

<sup>331</sup> The word "لباس" has myriads of linguistic as well as figurative meanings. Any and perhaps most if not all of them could apply in this location: "they<sup>y</sup> are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for you<sup>n</sup> and you<sup>f</sup> (are) *lebason* for them." As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure). See البصائر واللسان

<sup>332</sup> The word "*takhtanona*," "you commit perfidy" for the Arabic word "يختانون" is meant to show that "يختانون" is different than "يخونون" as "يخونون" is simple "cheating;" but "يختانون" is much stronger, as it means cheating on some thing one is entrusted to guard. I know of no English word for "يختانون" per se.

<sup>333</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>334</sup> The word "بأشروا" = "لامس من غير حاجز" has many meanings, among them: (1) mutually touched the bare-skin without any barrier; and (2) "بأشروا" = "لامس" the man's bare body touched the bare body of the female; and (3) "بأشروا" = "بأشروا" means commenced performing a specific function. And so "المباشرة" = "الملازمة" is a figurative speech or metonymy for intimate sexual relation.

<sup>335</sup> The word "ابتغوا" is based on the word "طلب حثيثا" = "ابتغى" meaning: earnestly-quested.

fasting to the night, and let not *toba'shero* them<sup>y</sup> while you<sup>f</sup> (are) anchorites<sup>336</sup> in the mosques; *telka<sup>w</sup>* (*she-that-afar-it / those*) <sup>w</sup> (are) Allah's limits;<sup>w</sup> so let-not near it<sup>w</sup> you<sup>z</sup>; like *tha'leka* (*afar-that-it/that*) <sup>x</sup> Allah manifests His *Aya'te<sup>w</sup>* (messages) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ  
وَلَا تُبَشِّرُوهُمْ وَأَنْتُمْ عَنْكَفُونَ فِي  
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا  
تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ  
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

188. And let-not you<sup>z</sup> eat\* your<sup>n</sup> possessions<sup>w</sup> among you<sup>b</sup> by the falsehood<sup>x</sup> and (*let-not*) *todlo* (*you<sup>z</sup> utter/articulate*) by it<sup>w</sup> to the rulers to you<sup>z</sup> eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you<sup>f</sup> know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ  
وَتَدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا  
فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ  
تَعْلَمُونَ ﴿١٨٨﴾

189. Ask you<sup>g</sup> they<sup>z</sup> *a'n* (*regarding*) the new-moons;<sup>w</sup> let-say [you<sup>s</sup>]: it<sup>w</sup> (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (*you<sup>z</sup>: come-to/self-bring*) the houses from its<sup>w</sup> backs; [and,] but the *berra<sup>337</sup>* (= *berro*) (*is*) who<sup>p</sup> [*he*] *ettaqa*, (*he had reverentially guarded not to displease Allah*); and *aa'to* (*let-you<sup>z</sup> come to/self-bring*) the houses from its<sup>w</sup> (*front*) doors; and *ettaqa* (*let-you<sup>z</sup> reverentially guard not to displease*) Allah, *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> prosper.

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ  
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ  
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَأَتُوا  
الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

190. And let-mutually fight you<sup>z</sup> in Allah's path whom<sup>r</sup> they<sup>z</sup> mutually fight you; <sup>z</sup> and let-not transgress you; <sup>z</sup> verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ  
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ ﴿١٩٠﴾

191. And let-kill them you<sup>z</sup> whence *tha'qeftomohum<sup>338</sup>* (*grabbed them you<sup>f</sup>*); and let-exit them you<sup>z</sup> from whence they<sup>z</sup> (*bad*) exited you;<sup>b</sup> and the *fitna'to<sup>w339</sup>* (*unbelief/sinful/immoral-/unpraised deed/say*) <sup>w</sup> (*is*) harder than the killing; and let-not you<sup>z</sup> mutually fight them at The Sacred<sup>x</sup> [The] Mosque<sup>x</sup> until they<sup>z</sup> mutually fight you<sup>b</sup> in it;<sup>x</sup> so *en* (*if*) they<sup>z</sup> mutually fought you<sup>b</sup> then you<sup>z</sup> kill them; like *tha'leka* (*afar-that-it*) <sup>x</sup> (*is*) the unbelievers' requital.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ  
وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا  
تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ  
يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ  
كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

192. Then *en* (*if*) desisted they<sup>z</sup> so verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*multitudinous mercy Giver*).

فَإِنْ آتَوْهَُا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

193. And let-mutually fight them you<sup>z</sup> until/so-that not (*there*) be a *fitnaton<sup>w</sup>* (*unbelief/engaging in sinful/immoral/unpraised*

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

<sup>336</sup> The word "anchorites" = "عاكفون" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

\*Here "eat" means legitimize/make legitimate. أَكَلَ مَالِ الْغَيْرِ = أَجَازَهُ لِنَفْسِهِ = ate other's funds legitimized other's funds for own self.

<sup>337</sup> *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

<sup>338</sup> The word "ثَقِفْتُمُوهُمْ" rooted in "ثَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أَدْرَكَهُ بِبَصَرِهِ لِحَدَّةِ فِي النَّظَرِ", "ظَفَرَ بِهِ", "صَادَقَ", respectively. See البصائر and اللسان. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

<sup>339</sup> The word "fitnal" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitnal" means unbelief.

deed/say)<sup>w</sup> and the religion be for Allah; so *en (if)* desisted they<sup>z</sup> then no aggression except on the *dha'lemeena*<sup>340</sup> (*injustice-doers*).

وَيَكُونُ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿٣٤٠﴾

194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions<sup>w341</sup> (*are*) *Qessasson* (*Lawful: retribution-/retaliation for equality*); so whoever aggressed [he] on you<sup>b</sup> so let-aggress you<sup>z</sup> on him by like what aggressed [he] on you; <sup>b</sup> and *ettaqo* (*let you<sup>z</sup> reverentially guard not to displease*) Allah; and let-know you<sup>z</sup> that Allah (*is*) with the *mut'taqeena* (*reverential guarders against Allah's displeasure*).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٤١﴾

195. And let-expend you<sup>z</sup> in Allah's path; and let-not cast you<sup>z</sup> by your<sup>n</sup> hands<sup>w</sup> to the *tabloka'te*<sup>w342</sup> (*jeopardy/peril*); <sup>w</sup> and *abseno* (*let-[you<sup>z</sup>] render meritorious deeds*); truly Allah loves the benefactors.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٣٤٢﴾

196. And let-conclude you<sup>z</sup> the *Hajja* (*greater*<sup>343</sup> *pilgrimage*) and the *Umrata*<sup>w344</sup> (*the lesser pilgrimage*) <sup>w</sup> for Allah; so *en (if)* (*had been*) constrained you<sup>c</sup> then whatever *istaysara* (*is easily-availed*) of the *bad'ye* (*sacrificial animals*);<sup>x</sup> and let-not shave you<sup>z</sup> your<sup>n</sup> heads until the offering<sup>x</sup> reaches<sup>345</sup> its<sup>x</sup> place (*of sacrifice*); then whoever of you<sup>b</sup> [was]: ill or by him an annoyance of his head, then a ransom<sup>w</sup> of a fasting<sup>x</sup> or a charity<sup>w</sup> or *nosoken*<sup>346</sup> (*worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*);<sup>x</sup> then if felt-secured you<sup>c</sup> then whoever [he] delighted (*himself*) by the *Umrata*<sup>w</sup> to the *Hajja*<sup>x</sup> then whatever *istaysar* of the *bad'ye*; then whoever [he] found not then fasting<sup>x</sup> three days in the *Hajja*<sup>x</sup> and seven if/when returned you;<sup>c</sup> *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) ten complete (days); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) for whom<sup>p</sup> [he] was not his family vicinages (*of*) The Mosque<sup>x</sup> [The] Sacred<sup>x</sup> and *ettaqo* (*let you<sup>z</sup> reverently guard not to displease*) Allah, and let-know you<sup>z</sup> that Allah (*is*) hard (*in*) the punishment.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

<sup>340</sup> The word "ظالم" in "فاعل الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

<sup>341</sup> The word "الحرمت" = "the divine proscriptions." See "اللسان و القرطبي".

<sup>342</sup> The word "the-tabloka" = "التهلكة" is different than "الهلكة". In English the closest for "التهلكة" I think is: jeopardy/peril, as it means: any thing that can be considered as "causing or leading to perdition." However, many people tend to emphasize and almost stop at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people not to cast their power = "أيديهم" to their own perdition. For example: jumping from unreasonable height, not praying, engaging in an ill-treatment of the parent, etc. Such understanding, although not far-fetched, in fact such *Ayah* falls mostly in the category of urging people to expend in the cause of Allah, "in the way of Allah." = "Jihad" = "الجهاد". The whole expression: "and let not cast you<sup>z</sup> by your<sup>n</sup> hands<sup>w</sup> to the-tabloka" (*any thing that causes or leads to perdition*) means do not cause damage to your selves by your own power ("your<sup>n</sup> hands") through abstaining from expending in the cause of Allah (i.e. the *Jihad*) or (withdrawing from a *Jihad* in progress). Such an abstention or a withdrawal really tantamounts to "the-tabloka"; thus, it is self-damaging and leading to self-perdition.

<sup>343</sup> The greater Hajj means the full Hajj at specified dates, times, and being in the right places doing all the prescribed rituals.

<sup>344</sup> The lesser Hajj or the *Umrata* means going to Makkah any time, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (walking hurriedly) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

<sup>345</sup> Means slaughtered for the intended purpose of a sacrifice.

<sup>346</sup> The word *Nosoken* (*any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name*) See "الرابع".



## شَدِيدُ الْعِقَابِ ﴿٣١﴾

197. The *Hajjo*<sup>x</sup> (*pilgrimage*)<sup>x</sup> (*are*) *ash'buron*<sup>x347</sup> (*months*)<sup>x</sup> *ma'alo-ma'ton*<sup>w</sup> (*already: countables/known*);<sup>w</sup> so whoever [*he*] fore-ordained in them<sup>y</sup> the *Hajja*, then neither *rafatha*<sup>348</sup> (*sexual intercourse/talk about intercourse/action leading to it*), nor *fosooga*<sup>349</sup> (*rebellion vis-à-vis Allah's command*), nor a disputation in the *Hajje* (*pilgrimage*); and what you<sup>z</sup> do of *khayren*<sup>x</sup> (*lawful: goodness/desirables*) Allah knows it;<sup>x</sup> and let-cater you<sup>z</sup> (*your selves*); so verily *khayra* (*choicer/superior-/worthier*) (*of*) the *ṣa'de* (*traveler's stock of provision*) (*is*) the *taqwa*<sup>w</sup> (*having sufficient ṣa'de for the Hajj*)<sup>w</sup> and *ettago'ne*<sup>350</sup> (*let reverently guard you<sup>z</sup> against My displeasure*), O possessors (*of*) the *alba'be*<sup>351</sup> (*hearts-intellects*).

198. Not on you<sup>b</sup> a *jonahon*<sup>352</sup> (*sin*) that *tabtagho*<sup>353</sup> (*you<sup>z</sup> earnestly-quest*) munificence<sup>354</sup> from your<sup>n</sup> Lord; so if/when *afadbtom*<sup>355</sup> (*you<sup>z</sup> group-rushed*) from *Arafa'te*<sup>w</sup> then let-remember you<sup>z</sup> Allah at [The] Monument<sup>x</sup> The Sacred;<sup>x</sup> and let-remember Him you<sup>z</sup> just-as *hada* ([He] *divinely-guided*) you<sup>b</sup> while *en* (*albeit*) you<sup>c</sup> were before it<sup>x356</sup> surely of the strayers.

199. Afterwards *afedho* (*let-group-rush you<sup>z</sup>*) from whence *afadha* (*group-rushed*) the mankind; and *istaghfero*<sup>357</sup> (*let-seek you<sup>z</sup> forgiveness*) (*from*) Allah; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

200. Then if/when *qadhaytom* (*finished you<sup>z</sup>*) your<sup>n</sup> *manasik* (*Hajj, i.e. pilgrimage/rituals*) then let-remember you<sup>z</sup> Allah as your<sup>n</sup> remembrance (*of*) your<sup>n</sup> fathers or harder a remembrance; so of the mankind who<sup>p</sup> [*he*] says: (O), our Lord *aa'tena* (*let-accord/give us [You<sup>s</sup>]*) in the world<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a *khala'qen*<sup>358</sup> (*good: portion/lot*).

201. And of them who<sup>p</sup> [*he*] says: O, our Lord *aa'tena* (*let-accord/give us [You<sup>s</sup>]*) in the world<sup>w</sup> *hasanatan*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> and in the Hereafter<sup>w</sup> *hasanatan*;<sup>w</sup> and let-[You<sup>s</sup>] preclude

<sup>347</sup> *ash'buron*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/small number*.

<sup>348</sup> See the *Lexicon* attached to this *Translation* for the full meaning of this word.

<sup>349</sup> See the *Lexicon* attached to this *Translation* for an elaboration on this *important* word, *fasooeen* = “الفاسقون.”

<sup>350</sup> The letter “ن” in “فَاتَقُونَ,” by Arabic (*linguistic*) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يُسْتَعْنَى عَنْهَا” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَقُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

<sup>351</sup> See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of “ذو الألباب”= the *albab's* possessors.

<sup>352</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “جَنَاحٌ” = no sin.

<sup>353</sup> The word “إِبْتَغَى” = “طَلَبَ حَثِيًّا” meaning: *earnestly-quested*.

<sup>354</sup> By trading with one another for example.

<sup>355</sup> The word “أَفِضُوا” comes from “إِفَاضَةً” which means a *crowd of people rushing from one place to another*.

<sup>356</sup> The pronoun “it<sup>x</sup>” here refers to the *aright-guidance*= “الهدى” or “The Qur'an” the coming of Prophet Mohammad (SAWS), all of which are *masculine*; hence the reference is in the *masculine* form, *it<sup>x</sup>*.

<sup>357</sup> The word “اسْتَغْفِرُوا” = “اطْلُبُوا الْغَفْرَانَ” = “let-seek forgiveness [you<sup>s</sup>].” In English there is *no seemly way* to say: “اسْتَغْفِرُوا” *per se*. So I settled for saying: “let-seek forgiveness [you<sup>s</sup>].”

<sup>358</sup> The word “خَلْقٌ” has two *similar* but *distinct* meanings: (1) *good portion*, or (2) the *good traits* of a person for which he is praised for it. See الهادي.

us (from) the Fire's <sup>w</sup> torment.	وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾
202. Those, for them (is) a lot of what earned they; <sup>z</sup> and Allah (is) swift (in) the reckoning.	أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٢﴾
203. And let-remember you <sup>z</sup> Allah in days <sup>x</sup> <i>ma'adoda'ten<sup>w</sup></i> (i.e. those that are: numbered/known) <sup>w</sup> ; so whoever hastened [he] in two days then no sin (is) on him, and whoever delayed [he] then no sin (is) on him, for whom <sup>p</sup> <i>ettaqa<sup>359</sup></i> (he had reverentially guarded not to displease Allah); and <i>ettaqa</i> (let you <sup>z</sup> reverently guard not to displease) Allah; and let-know you <sup>z</sup> verily you <sup>b</sup> (are) to Him (to be) thronged.	وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾
204. And of the mankind who <sup>p</sup> marvels you <sup>g</sup> his say in the life <sup>w</sup> (of) the world <sup>w</sup> and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) <i>aladdo</i> (fiercest/most-contentious of) the <i>kbessa'me</i> (disputants/adversaries).	وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٤﴾
205. And when <sup>360</sup> <i>tawalla<sup>361</sup></i> (he: turned away/possessed leadership), [he] endeavored <sup>362</sup> in the land <sup>w</sup> /Earth <sup>w</sup> to corrupt in it <sup>w</sup> and perishes [he] the <i>bartha<sup>363</sup></i> (tillage/lot/faith) and the offspring; <sup>364</sup> and Allah likes not the corruption.	وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٥﴾
206. And if <sup>365</sup> (had been) said for him: <i>ettaqey</i> (let-reverently-guard [you <sup>z</sup> ] not to displease) Allah, took-she <sup>y</sup> him the prestige <sup>w366</sup> by the sin; so his sufficiency <sup>367</sup> (is) Hell <sup>w</sup> and surely wretched the <i>meba'do</i> (bed/ resting-place/ cradle/ fixed expanse).	وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْأَمْهَادُ ﴿٢٦﴾
207. And of the mankind who <sup>p</sup> [he] sells <sup>368</sup> himself <sup>w</sup> <i>ebtegba'a</i> (in an earnest-quest of) Allah's delight <sup>w</sup> and Allah (is) <i>Ra'oofon<sup>369</sup></i> (iteratively Forbearer/Clement) by the <i>eba'de</i> (worshippers/submitters/slaves).	وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٧﴾
208. O, you who <sup>r</sup> believed they <sup>z</sup> let-enter you <sup>z</sup> in the <i>sel'me</i> (peace/Islam) <i>ka'fatan<sup>370</sup></i> (altogether <sup>w</sup> ); and let-not <i>tatta'be'o<sup>371</sup></i>	يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي

<sup>359</sup> That is during and after the *Hajj*, the person must continue to do the *prescribed* and *avoid the proscribed* duties.

<sup>360</sup> The particle “إِذَا” is a *future adverbial conditional* article hence it is “if” not “when,” which = “إِذَا”.

<sup>361</sup> The word “*tawalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

<sup>362</sup> See the *Lexicon* attached to this *Translation* regarding this “سَعَى,” denoting *agility and vigor of gait*.

<sup>363</sup> The Arabic word “*barth*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

<sup>364</sup> The Arabic word “*nasl*” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the *barth* and the *nasl*” is an Arabic tongue expression = a *metonymy* (figure of speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.

<sup>365</sup> See the *Lexicon* attached to this *Translation* regarding “when” versus “if.”

<sup>366</sup> The word “العِزَّة” = “prestige,” in the sense of lordliness as: *possessing power and authority over others*.

<sup>367</sup> The word “حَسْبُ فِي حِسْبِهِ” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية و الجمع لأنه مصدر” Thus, “النَّاتِج” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See *النَّاتِج*.

<sup>368</sup> The Arabic words: (a) “إِشْتَرَى” and (b) “بَشَرَى” (c) “يَشْتَرِي” rooted in “إِشْتَرَى” as in this *Ayah*, occur time and again in *The Qur'an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “إِشْتَرَى” means *purchased* and (b) “بَشَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.

<sup>369</sup> The word “رَءُوفٌ” of “الرَّافَةُ” which is more *intensive* than “الرَّحْمَةُ” as “الرَّحْمَةُ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافَةُ” is *in addition* to “الرَّحْمَةُ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. *clemency*. Hence, “الرَّافَةُ” is a *protective-mercy*=*clemency*. And “رَءُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See *النَّاتِج*.

<sup>370</sup> The word “كَافَةً” in this case means “الجميع والإحاطة” = altogether, including, all members of the class or group under consideration. See *النَّاتِج* “كَافَةً” also = is the *intensive* form of *كاف* = جامع see *اللسان*.

(*closely-follow you<sup>c</sup>*) steps<sup>w</sup> of the Satan; verily he (*is*) for you<sup>b</sup> a foe<sup>372</sup> manifest.

الْشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

٢٨

209. Then *en* (*if*) slipped you<sup>c</sup> from after what came-she<sup>y</sup> (*to*) you<sup>b</sup> the evidences-she<sup>y</sup> then let-know you<sup>z</sup> that Allah (*is*) Mighty, *Hakeemon*<sup>373</sup> (*infinite hekma*<sup>374</sup> Possessor).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ  
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ  
حَكِيمٌ

٢٩

210. Do they<sup>z</sup> wait<sup>375</sup> except that *ya'ateya* (*comes to/betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (*are to be*) returned the matters.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي  
ظُلُلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ  
وَقُضِيَ الْأَمْرُ وَالِلَّهِ تُرْجَعُ الْأُمُورُ

٣٠

211. Let-ask [*you<sup>s</sup>*] Israel's sons how-many<sup>376</sup> *aa'tayna* (*We accorded/gave*) them of an *Aya'ten*<sup>w</sup> (*message/sign/proof*) evident<sup>w</sup> and whoever [*he*] substitutes<sup>377</sup> Allah's boon<sup>w</sup> from after came-she<sup>y</sup> (*to*) him, verily Allah (*is*) hard-/severe (*in*) the punishment.

سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَهُمْ مِنْ آيَةٍ  
بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ  
مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

٣١

212. (*Had been*) adorned for whom<sup>r</sup> unbelieved they<sup>z</sup> the life<sup>w</sup> (*of*) the world;<sup>w</sup> and they<sup>z</sup> scoff of whom<sup>r</sup> they<sup>z</sup> believed; and who<sup>r</sup> *ettaqaw* (*they had reverentially guarded not to displease* Allah) (*are*) above them The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; and Allah *yarzogo* (*provides/allots*) whom<sup>p</sup> [*He*] wills by other than a count.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا  
وَسَخَّرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ  
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ  
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

٣٢

213. The mankind [were] *Ummatan*<sup>w</sup> (*a community*)<sup>w</sup> one-she<sup>y</sup>; then Allah missioned<sup>378</sup> the prophets, <sup>x</sup> *mubashshereena*<sup>379</sup> (*iterative tellers of pleasant tidings*) and warners; <sup>x</sup> and [*He*] descended with them the book<sup>x</sup> by the right<sup>x</sup> for ruling among the mankind in what they<sup>z</sup> differed in him/it,<sup>380</sup> and not differed in him/it<sup>x</sup> except whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded/allotted*) it<sup>x</sup> of after what came-she<sup>y</sup> (*to*) them the evidences<sup>w</sup> *baghyan* (*envy/selfish: excessiveness/transgression*) among them; so *bada* (*divinely-guided*) Allah whom<sup>r</sup> they<sup>z</sup> believed for what they<sup>z</sup> differed in it<sup>x</sup> of the right<sup>x</sup> by His leave; and Allah *yahdey* (*divinely-guides*) whom<sup>p</sup> [*He*] wills

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ  
النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ  
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ  
النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا  
اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ  
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى  
اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ  
مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ

<sup>371</sup> See footnote 343 above regarding "closely follow."

<sup>372</sup> The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

<sup>373</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>374</sup> See the *Lexicon* attached to this Translation for "hekma."

<sup>375</sup> The word "يَنْظُرُونَ" means "يَنْتَظِرُونَ" see القرطبي and اللسان.

<sup>376</sup> The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

<sup>377</sup> That is *alters* Allah's messages, as such messages are boons, of prescriptions and proscriptions.

<sup>378</sup> The word "بَعَثَ" carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*.

<sup>379</sup> See the *Lexicon* attached to this Translation for *bashbara/youbashsharo/mubashheron* = يُبَشِّرُ/يُبَشِّرُ.

<sup>380</sup> The pronoun "هـ" in "فيه" refers to "the book," i.e. The *Qur'an*,<sup>x</sup> or the Prophet (SAWS) or Isa (Jesus), peace be on him. See الذر المصون، لـ احمد الحلي.



to a *Sseratten* (road/way) straight.

يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣١٦﴾

214. Or reckoned you<sup>c</sup> that enter you<sup>z</sup> the Paradise<sup>w</sup> while *lamma*<sup>381</sup> (not yet) *ya'atee* (comes to/betides) you<sup>b</sup> a parable<sup>x/-</sup> example<sup>x</sup> (of) whom<sup>r</sup> they<sup>z</sup> ceded of before you;<sup>b</sup> touched-she<sup>y</sup>/betided-she<sup>y</sup> them the *ba'asa'e<sup>w</sup>* (penury-tension) <sup>w</sup> and the *dharra'e<sup>w</sup>* (distress due to adversity) and they<sup>z</sup> (had been) quaked, until the messenger says and who<sup>r</sup> they<sup>z</sup> believed with him: when (is) Allah's succor; indeed, surely Allah's succor (is) near.

﴿٣١٧﴾

215. Ask you<sup>g</sup> they<sup>z</sup> what (should) they<sup>z</sup> expend; let-say [you<sup>s</sup>]: what expended you<sup>c</sup> of *kbayren* (lawful: possession/-desirable), then for both the begetters (parents) and the nearest (of) kin and the orphans and the *masakeena*<sup>382</sup> (not having sufficient material possessions) and son (of) the path<sup>x</sup> (the wayfarer<sup>x</sup>); and what you<sup>z</sup> do of *kbayren*<sup>x</sup> (goodness/-worthiness/desiableness) so verily Allah by it<sup>x</sup> (is) Omniscient.

اللَّهُ بِهِ عَلِيمٌ ﴿٣١٨﴾

216. (Had been) written<sup>383</sup> on you<sup>b</sup> the fighting<sup>x</sup> while it<sup>x</sup> (is) a dislike<sup>384</sup> for you;<sup>b</sup> and *asa* (craving a deed beyond one's means/may) that you<sup>z</sup> dislike a thing<sup>x</sup> while it<sup>x</sup> (is) *kbayron* (choicer-/superior/worthier) for you;<sup>b</sup> and *asa* that you<sup>z</sup> like a thing<sup>x</sup> while it<sup>x</sup> (is) an evil for you<sup>b</sup>; and Allah knows while you<sup>f</sup> not know.

تَعْلَمُونَ ﴿٣١٩﴾

217. Ask you<sup>g</sup> they<sup>z</sup> *a'n*<sup>385</sup> (regarding) The Month<sup>x</sup> The Sacred<sup>x</sup> (is) fighting in it;<sup>x</sup> let-say [you<sup>s</sup>]: fighting in it<sup>x</sup> (is) big;<sup>386</sup> and a repelling *a'n* (off) Allah's path and an unbelief by Him<sup>387</sup> and The Mosque<sup>x</sup> The Sacred<sup>x</sup> and exiting (banishing) its<sup>x</sup> folk from it<sup>x</sup> (are) bigger *enda* (by Rule of) Allah; and the *fetnato*<sup>388</sup> (unbelief/engaging in sinful/-immoral/unpraised deed/say) <sup>w</sup> (is) bigger than the killing; and not cease they<sup>z</sup> mutually fighting you<sup>b</sup> until *yarrodokom*<sup>389</sup> (they<sup>z</sup> forthwith-return you<sup>b</sup>) *a'n*<sup>390</sup> your<sup>n</sup> religion, *en* (if) could they<sup>z</sup>; and whoever [he] renegades/-reneges of you<sup>b</sup> *a'n*<sup>391</sup> his religion then dies [he] while he (is) a unbeliever, then

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ

<sup>381</sup> The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “but.” See *مغني اللبيب* and *القرطبي*

<sup>382</sup> For the words “فُقَرَاء” versus “مَسَاكِين” see the *Lexicon* attached to this *Translation* for the distinction. The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people.”

<sup>383</sup> The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

<sup>384</sup> See the *Lexicon* attached to this *Translation* for the distinction between “مُحَرَّمَة” *dhammah* on the “ك” as in this *Ayah*, and “مُحَرَّمَة” *fat'ha* on the “ك” as in (S3:83), and “مُحَرَّمَة” as in (S2:256).

<sup>385</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

<sup>386</sup> The word “big” here means, among other things, *deemed abominable*, as it *should not happen*, because it is a “sacred month.” But what is “bigger,” in the *same sense*, than that is what the rest of this *Ayah* state.

<sup>387</sup> The pronoun “هـ” in “بِهِ” refers to Allah, as Allah is the *closest* to it. However, some say it refers to the “السبيل,” which I believe is a little if not *far* removed. See *الذر المصون*، لـ احمد الحلبي.

<sup>388</sup> In this sense, And Allah knows best, it also means: tumult or brawl.

<sup>389</sup> The word “يَرُدُّوكُمْ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (had been) greeted you<sup>z</sup> by a greeting,” then let-greet you<sup>z</sup> by better than it<sup>w</sup> or *raddo* (forthwith-return it<sup>w</sup>) you<sup>z</sup>. (S4: 86).

<sup>390</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

<sup>391</sup> Ibid.

those miscarried<sup>w</sup> (are) their works<sup>w</sup> in the world<sup>w</sup> and the Hereafter<sup>w</sup>; and those (are) The Fire's<sup>w</sup> companions; they (are) in it<sup>w</sup> immortals.

فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

218. Verily, who<sup>r</sup> believed they<sup>z</sup> and who<sup>r</sup> emigrated they<sup>z</sup> and *jahado*<sup>392</sup> (they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause) in Allah's path, those *yarjona*<sup>393</sup> (they<sup>z</sup> hope for) Allah's mercy<sup>w</sup> and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative-mercy Giver).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

219. Ask you<sup>g</sup> they<sup>z</sup> about<sup>394</sup> the *khamre*<sup>395</sup> (alcoholic drink) and the *mysere*<sup>396</sup> (game of chance); let-say [you<sup>s</sup>]: in them both (are) a big<sup>397</sup> sin and benefits<sup>w</sup> for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you<sup>g</sup> they<sup>z</sup> what (should) they<sup>z</sup> expend; let-say [you<sup>s</sup>]: the surplus; like *tha'leka* (afar-that-it/that)<sup>x</sup> Allah manifests for you<sup>b</sup> the *Aya'te*<sup>w</sup> (messages) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> rethink you.<sup>z</sup>

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

220. In the world<sup>w</sup> and in the Hereafter<sup>w</sup> and ask you<sup>g</sup> they<sup>z</sup> a'n (regarding)<sup>398</sup> the orphans; let-say [you<sup>s</sup>]: reform for them (is) a *kbayron* (betterment/goodness); and *en* (if) you<sup>z</sup> mingle (with) them, then (they are) your<sup>n</sup> brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata<sup>399</sup> (tribulated) you;<sup>b</sup> verily, Allah (is) Mighty, *Hakeemon*<sup>400</sup> (infinite *hekma*)<sup>401</sup> Possessor.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

221. And let-not marry you<sup>z</sup> the *mushreka'te* (she-they who partner deities with Allah/she-polytheists) until they<sup>y</sup> believe; and surely a slave-maid she-believer (is) *kbayron* (choicer/superior/worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she<sup>y</sup> you;<sup>b</sup> and let-not you<sup>z</sup> wed<sup>402</sup> (your<sup>n</sup> women to) the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) until they<sup>z</sup> believe; and surely an *abdon*<sup>403</sup> (a slave) believer (is) *kbayron* than a *mushreken* (he-who partner deities with Allah/he-polytheists), albeit [he] charmed you;<sup>b</sup> those they<sup>z</sup> invite to The Fire;<sup>w</sup> and Allah invites to the Paradise<sup>w</sup> and the forgiveness<sup>w</sup> by His permission, and [He] manifests His *Aya'te*<sup>w</sup> (messages/signs/proofs) for the mankind, *la'alla* (craving

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى يُؤْمِنَ وَلَا أُمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

<sup>392</sup> The word "Jahado," they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause. However, the word is the root for "Jehad," very serious and most vital among the terms and vocabulary in Islam. See the *Lexicon* attached to this Translation for a good coverage of the word, its meanings and implications.

<sup>393</sup> That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

<sup>394</sup> See the *Lexicon* attached to this Translation regarding *عن*.

<sup>395</sup> The word "khamr" means any drink that makes the drinker a drunken one.

<sup>396</sup> The word "myser" means any chance-game practiced in any way shape or form.

<sup>397</sup> That is considerable.

<sup>398</sup> See the *Lexicon* attached to this Translation regarding *عن*.

<sup>399</sup> That is would have caused to fall on you<sup>t</sup> hardship which is most difficult for you<sup>t</sup> to handle i.e. your<sup>n</sup> tribulation.

<sup>400</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>401</sup> See the *Lexicon* attached to this Translation for "hekma."

<sup>402</sup> The word "تَنْكِحُوا" means let-you<sup>z</sup> wed them by lineage (paternal) or kinship (maternal) relationship. In other words, allow them to marry your women. So here Allah's command is that we should not allow that with respect to the polytheists.

<sup>403</sup> The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-a-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

currently unavailable deed that, perhaps) they bethink they.<sup>z</sup>

222. And ask you<sup>g</sup> they<sup>z</sup> a'n (regarding) the menstruation;<sup>x</sup> let-say [you<sup>s</sup>]: it<sup>x</sup> (is) an annoyance; so let-separate/seclude you<sup>z</sup> (your<sup>n</sup> selves from) the women[in] (i.e. during) the menstruation<sup>x</sup> and let-not you<sup>z</sup> approach them<sup>y</sup> until yattherna (they<sup>y</sup> perform ghusol, prescribed bathing); then, if tattabharna (they<sup>y</sup> performed the ghusol) then aa'to (let-you<sup>z</sup>: come onto/ have intercourse with) them<sup>y</sup> from whence Allah commanded you<sup>b</sup>; verily Allah loves the tawabeena (iterative repentants) and [He] loves the mutattabhereena (performers of wodho'a, prescribed cleansing or ghusol, prescribed bathing).
- وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزَلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾
223. Your<sup>n</sup> women (=wives) (are) barthon (tillage) for you;<sup>b</sup> so aa'to (let-you<sup>z</sup> come onto/ have intercourse with) your<sup>n</sup> barhta<sup>404</sup> wherefrom<sup>405</sup> willed you;<sup>c</sup> and let-proffer<sup>406</sup> you<sup>z</sup> for your<sup>n</sup> selves;<sup>w</sup> and ettaqo (let reverentially guard you<sup>z</sup> not to displease) Allah and let-know you<sup>z</sup> that you<sup>b</sup> molagobo (you<sup>f</sup> are meeters with Him); and bashsher<sup>407</sup> (let-tell you<sup>s</sup> pleasant tidings) the believers.
- نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِعْتُمْ وَقَدِمُوا أَنْفُسَكُمْ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مَلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾
224. And let-not make you<sup>z</sup> Allah an obstacle<sup>w408</sup> for your<sup>n</sup> ayma'ne (oaths); that: tabarro (you<sup>z</sup> be dutiful)<sup>409</sup> and tattaqo (you<sup>z</sup> reverentially guard not to displease Allah) and reconcile you<sup>z</sup> among the mankind, and Allah (is) Sameeon<sup>410</sup> (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), Omniscient.
- وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾
225. Not you'aakhethokum<sup>411</sup> (retributively-punishes you<sup>b</sup>) Allah by the frivolity in your<sup>n</sup> ayma'ne (oaths); [and,] but [He] لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ

<sup>404</sup> For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments. This is one example: "Your women (i.e. wives are) tillage for you<sup>z</sup>." Clearly "tillage" (=wife) means land that has been tilled, cultivated and readied for production. Thus, when you want to come into an intimate relation with your "tillage" so come to them however, whenever, whence you will as long as it is in the place for "producing" (i.e. reproducing) with proper/applicable strength and manners.

<sup>405</sup> The word "أَنْتُمْ" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>406</sup> The word "قَدِمُوا" translated as "proffer you<sup>z</sup>," means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger." He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk. (أخبار علوم الدين جزء 2 ص 50). However, this Hadeeth is disaffirmed=حديث منكر, because of its Sanad (chain of narration) but its Mattin (text) is accurate. Better yet, in زاد المعاد for Imam Ibn al-Qayyem it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of "the tongue" and soft talks and the like.

<sup>407</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron=بَشِّرْ/يُبَشِّرُ/مُبَشِّرٌ.

<sup>408</sup> The Arabic word in the text is: "عُرْضَةً," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great Ayah says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position, to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the Share'iah prescribed means.

<sup>409</sup> See the Lexicon attached to this Translation for this vital word "al-berr" = noun for this verb "tabaro."

<sup>410</sup> See an elaboration of the word "Sameeon" in the Lexicon attached to this Translation.

<sup>411</sup> The word "يُؤَاخِذُ" in "يُؤَاخِذُكُمْ" means retributively-punishes, certainly not "blames," as what some might presume. See اللسان. In the Ayah: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it<sup>w</sup> (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.



you'aakbethokum by what earned-she<sup>y</sup> your<sup>n</sup> hearts<sup>x</sup>; and Allah (is) Ghafooron (iterative Forgiver), Forbearer.

قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٧٩﴾

226. For whom<sup>r</sup> yo'aloona (they<sup>r</sup>: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four ash'huren<sup>x412</sup> (months);<sup>x</sup> then en (if) fa'o<sup>413</sup> (they returned-to-the-better) then verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٨٠﴾

227. And en (if) resolved they<sup>z</sup> (for) the divorce, then verily Allah (is) Sa'meeon (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

228. And the divorcees await<sup>y</sup> by their<sup>y</sup> selves three guruoen<sup>414</sup> (menstrual-periods); and not legitimizes [The Right] for them<sup>y</sup> to conceal they<sup>y</sup> what Allah (bad) created in their<sup>y</sup> wombs, en (if) they<sup>y</sup> were<sup>y</sup> believing<sup>y</sup> by Allah and The Day The Last; and their<sup>y</sup> bo'aolto (lords/owners/husbands) (are) righter<sup>415</sup> by raddey (forthwith-returning)<sup>416</sup> them<sup>y</sup> (back) in tha'leka (afar-that-it/that) <sup>x</sup> en (if) wanted they<sup>z</sup> a reconciliation; and for them<sup>y417</sup> similar (as that) which<sup>x</sup> (is) on<sup>418</sup> them<sup>y419</sup> by the ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim); and for the men above them<sup>y</sup> a rank;<sup>w</sup> and Allah (is) Mighty Hakeemon<sup>420</sup> (infinite hekma<sup>421</sup> Possessor).

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٨٢﴾

229. The divorce (is) twice;<sup>w</sup> so either a retainment<sup>x</sup> by a ma'aroofen (popularly acceptable and not Sharey'ah disapproved maxim) or a release by ehsanan (meritorious deed/say); and (The Right) not legitimizes for you<sup>b</sup> to take you<sup>z</sup> of what aa'taytomo (you<sup>f</sup> accorded) them<sup>y</sup> a thing except that (if) both fear/know<sup>422</sup> that not youqeyma (both uphold/sustain) Allah's limits<sup>x</sup>; then en (albeit) feared/knew you<sup>c</sup> that not youqeyma Allah's limits<sup>x</sup> then no jonaba<sup>423</sup> (sin) (is) on them both in

أَلْطَلَقُ مَرَّتَانٍ فإِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِيعٍ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ تَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ

<sup>412</sup> ash'huren=أشهر=plural of paucity, versus sho'booron=شهور= plural of multiplicity, implying limited/ small number.

<sup>413</sup> The word “فأوا” means changed their minds and returned to the better. See الراغب.

<sup>414</sup> The word “guroen” is the plural for “gur'on” which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite.

<sup>415</sup> The word: “righter” is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق” = “righter” as an adjective comparative.

<sup>416</sup> The word “ردهن” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (bad) been greeted you<sup>c</sup> by a greeting, <sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it<sup>w</sup>.” (S4: 86).

<sup>417</sup> That is for them of “rights.”

<sup>418</sup> That is exactly like what is expected from them.

<sup>419</sup> That is of duties.

<sup>420</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>421</sup> See the Lexicon attached to this Translation for “hekma.”

<sup>422</sup> Linguistically the word “خاف” in خافا carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>423</sup> See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

what ransomed<sup>w</sup> by it<sup>x</sup>,<sup>424</sup> *telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) Allah's limits;<sup>x</sup> so let-not overstep it<sup>w</sup> you;<sup>z</sup> and whoever [*he*] over-steps Allah's limits then those (*are*) the *dha'lemoona*<sup>425</sup> (*injustice-doers*).

فَلَا جُنَاحَ عَلَيْهِمَا فِيهَا أَفْتَدَتْ  
بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا  
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ  
هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

230. Then *en* (*albeit*) [*he*] divorced her, then not [*she*] legitimates for him from after until she weds a husband other than him; afterwards, *en* (*if*) [*he*] divorced her, then no *jonaha* (*sin*) on them both that both revert, *en* (*if*) if both presumed that will *youqema* (*both uphold/ sustain*) Allah's limits; and *Telka<sup>w</sup>* (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) Allah's limits; [*He*] manifests it<sup>w</sup> for a knowing people.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ  
حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ  
طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ  
يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ  
اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ  
يَعْلَمُونَ ﴿٢٣١﴾

231. And if you<sup>c</sup> divorced the women, then reached they<sup>y</sup> their<sup>y</sup> *ajala*<sup>426</sup> (*term-limit*) then either let-you<sup>z</sup> retain them<sup>y</sup> by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you<sup>z</sup> release them<sup>y</sup> by a *ma'roofen*; and let-not you<sup>z</sup> withhold them<sup>y</sup> *dherarn* (*injuriously endeavoring to aggress you;*<sup>z</sup> and whoever [*he*] does *tha'leka* (*afar-that-it/ that*)<sup>x</sup> then *qad* (*already and confirmatively*) *dhalama*<sup>427</sup> ([*he*] *wronged to*) his self;<sup>w</sup> and let-not *tatakbetho*<sup>428</sup> (*you<sup>z</sup> take and make*) Allah's *Aya'te<sup>w</sup>* (*messages*) jestingly; and let-remember you<sup>z</sup> Allah's boon<sup>w429</sup> on you<sup>b</sup> and what [*He*] (*had*) descended on you<sup>b</sup> of The Book<sup>x</sup> and the *hekma'tey<sup>w</sup>*<sup>430</sup> (*wisdom*)<sup>w</sup> exhorting<sup>431</sup> you<sup>b</sup> [*He*] by it<sup>x</sup>; and *ettaqo* (*let reverentially guard not you<sup>z</sup> to displeasure*) Allah and let-know you<sup>z</sup> that Allah by everything (*is*) Omniscient.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبُغْنَ أَجَلَهُنَّ  
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ  
ضُرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ  
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا  
آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ  
اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنْ  
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

232. And when you<sup>c</sup> divorced the women and they<sup>y</sup> reached their<sup>y</sup> *ajala*<sup>432</sup> (*term-limit*) then let-not you<sup>z</sup> immure them<sup>y</sup> that they<sup>y</sup> wed their<sup>y</sup> (*new*) husbands; if mutually delighted they<sup>z</sup> between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/ that*) (*being*) exhorting<sup>433</sup> by it<sup>x</sup> whom<sup>p</sup> [*he*] [*was*] of you<sup>b</sup> believing by Allah and 'The Day 'The Last, *tha'lekum* (*collective-afar-that*) (*is*) *azka* (*more cleansing-and-befitting*) for you<sup>b</sup> and *att'baro* (*more*

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبُغْنَ أَجَلَهُنَّ  
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ  
أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُمْ  
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ  
كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَُمْ أَزْكَى لَكُمْ وَأَطْهَرُ

<sup>424</sup> That is of a *thing<sup>x</sup>* in other word whatever a thing, <sup>x</sup> they both agree to it<sup>x</sup> as her ransom.

<sup>425</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

<sup>426</sup> The word "الأجل" means term-limit, see النسان.

<sup>427</sup> See the *Lexicon* attached to this *Translation* for "ظالم" = "injustice-doer" and "أظلم" = "wronger."

<sup>428</sup> The word "اتخذ" from "الإخذ" which is "إفْتَعَال" for "الآتخاذ," as stated in لسان العرب; therefore "اتخذ" is *always* taking and assumind some thing of what was taken. Thus, it is *not* just the mere taking.

<sup>429</sup> See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

<sup>430</sup> See the *Lexicon* attached to this *Translation* for "hekma."

<sup>431</sup> The word "يوعظ" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

<sup>432</sup> See footnote 425 above regarding "الأجل."

<sup>433</sup> See footnote 430 above regarding "وعظ".

*purging*); and Allah knows while you<sup>f</sup> know not.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

233. And the begetters-she<sup>y</sup> m<sup>434</sup> breastfeed they<sup>y</sup> their<sup>y</sup> children<sup>y</sup> **وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ** two complete *hawl* (=years by days), for whom-ever [*he/she*] **حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِيَهُنَّ** wants to conclude the breastfeeding<sup>w</sup> (*term*)<sup>w</sup>; and (*if is*) on **وَالرَّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ** the (*had been*) birthed for<sup>435</sup> him their<sup>y</sup> *rez'qo*<sup>x</sup> (*victuals for sustenance/provision*)<sup>x</sup> and their<sup>y</sup> clothing by the *ma'aroofe* (*popularly acceptable and not Sharey'ab disapproved maxim*); not **وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تَكْلَفُ نَفْسٌ إِلَّا وَشَعَهَا لَا تَضَارُّ وَلَدَةً** (*to be*) charged a self<sup>w</sup> except its<sup>w</sup> capacity; let-not *todharra*<sup>436</sup> **بَوْلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ** (*mutual harm*): (*of/to*) a she-begetter by her child, and nor (*of/to*) a (*had been*) birthed for him by his child; and on the **وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ** heir similar (*to*) *tha'leka* (*afar-that-it/that*);<sup>x</sup> then *en* (*if*) both wanted *fessalan* (*weaning/breast-feeding-disengagement*) *a'n*<sup>437</sup> (*by*) consent of them both and a counsel, then no *sin*<sup>438</sup> (*is*) on them both; and *en* (*if*) wanted you<sup>c</sup> to seek nursing your<sup>n</sup> children, then no *jonaha* (*sin*) (*is*) on you<sup>b</sup> if you<sup>c</sup> handover **تَسْتَزِعُوا أَوْلَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٤﴾** what *aa'taytom*<sup>439</sup> (*you<sup>f</sup> accorded/given*) by the *ma'aroofe* (*popularly acceptable and not Sharey'ab disapproved maxim*);<sup>x</sup> and *ettaqo* (*let guard you<sup>r</sup> not to displease*) Allah and let-know you<sup>z</sup> that Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*)

234. And who<sup>f</sup> *youtawaffona*<sup>440</sup> (*they who die*) of you<sup>b</sup> and they<sup>z</sup> leave wives, await they<sup>y</sup> by their<sup>y</sup> selves four *ash'boren*<sup>441</sup> (*months*)<sup>x</sup> and ten (*days*); and if reached-they<sup>y</sup> their<sup>y</sup> *ajala*<sup>442</sup> (*term-limit*) then no *jonaha*<sup>443</sup> (*sin*) (*is*) on you<sup>b</sup> in what did-they<sup>y</sup> in their<sup>y</sup> selves by the *ma'aroofe*<sup>x</sup> (*popularly acceptable and* **وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي**

<sup>434</sup> The word “*wa'ledat*” = “*she-begetters*,” “*mothers*,” in Arabic has great significance with respect to distinguishing it from “*mothers*” *per se*; as the mother, *may or may not be the biological mother* who gave birth to the offspring. The idea here is the very person who gave birth to the baby.

<sup>435</sup> This locution: “*the birthed for*” has rather significant meaning of very important implication. (1) The offspring does not necessarily belong to its birthing mother. It belongs to the biological father, who gives it his family name. (2) In Arabic there are two distinct words for the word “*father*,” with also distinct implications. There is the biological father called “*wa'led*.” Then there is the brother of the “*wa'led*,” and there is the “*wa'led*” of the “*wa'led*” (grand dad). All, the “*wa'led*” and the brother of the “*wa'led*” and his father are called “*Abb*.” Specifically the granddad is called “*Jadd*.” Foster father is not considered by this formula, as adoption *per se* is not allowed in Islam. However, caring for the orphan or the needy child has enormous and immense divinely reward, but not on the bases of adoption, but rather based on a charitable act. (3) Additionally, the offspring may not belong to the biological father *per se*. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a slave married to another slave and both belong to a particular Master, who owns both. The offspring of these two, husband and wife slaves, belong to their Master. Thus, the Master is responsible for the provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing. Hence, this great *Ayah* does not say: “*father*” but the expression stated, in order to be all-inclusive and to leave no room for any misunderstanding as to where the responsibility of providing and upbringing rests.

<sup>436</sup> The word “*تَضَارُّ*,” of *المضارة*, means *mutual harm*, i.e. either the *she-begetter* (mother) throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child; or the father taking away the child from his *she-begetter* in order to deprive her from the pleasure to care and breastfeed her child, as so stated in this great *Ayah*: “*and nor to a one given birth for because of his offspring*”.

<sup>437</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

<sup>438</sup> See the *Lexicon* attached to this Translation for the meaning of the word “*جُنَاح*” figuratively taken to symbolize the *sin*. So, no “*جُنَاح*” = no *sin*.

<sup>439</sup> That is you have already obligated your self to give by Allah's grace.

<sup>440</sup> The word “*youtawaffona*” means “*they who are in the process of dying, but beyond coming back to life again*”.

<sup>441</sup> *ash'boren*=*أشهر*=plural of *paucity*, versus *sho'booron*=*شهور*=plural of *multiplicity*, implying limited/small number.

<sup>442</sup> The word “*الأجل*” means *term-limit*, see *اللسان*.

<sup>443</sup> See footnote 437 above regarding “*جُنَاح*”.



not Sharey'ah disapproved maxim)<sup>x</sup>; and Allah by what you<sup>z</sup> بَمَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

235. And no *jonaha* (*sin*) (*is*) on you<sup>b</sup> in what intimated you<sup>c</sup> by it<sup>x</sup> of troth<sup>w</sup> (*to/of*) the women, or concealed you<sup>c</sup> in your<sup>n</sup> selves;<sup>w</sup> Allah knew that you<sup>b</sup> shall *tathkoro* (*you: mention/remember*) them;<sup>y</sup> [and,] but let-you<sup>z</sup> not promise them<sup>y</sup> secretly/marriedly, except that you<sup>z</sup> say a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and let-you<sup>z</sup> not resolve the marriage tie<sup>w</sup> until the book<sup>x</sup> reaches its<sup>x</sup> *ajala*<sup>444</sup> (*term-limit*); and let-you<sup>z</sup> know that Allah knows what (*is*) in your<sup>n</sup> selves;<sup>w</sup> so *ebtharo* (*let-take-caution you<sup>z</sup> towards*) Him; and let-you<sup>z</sup> know that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٦﴾

236. No *jonaha* (*sin*) (*is*) on you<sup>b</sup> *en* (*if*) divorced you<sup>c</sup> the women, *ma* (*unless/when*) not *tamasso*<sup>445</sup> (*you: touch/come-on to/have sexual relation with*) them<sup>y</sup> or (*had*) ordained you<sup>z</sup> for them<sup>y</sup> an ordainment<sup>w</sup> and *mattey'ao*<sup>446</sup> (*let relish you: the needed necessities for normal living for*) them,<sup>y</sup> on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *mugtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*<sup>447</sup> (*resource for a transitory worldly delight*) by the *ma'aroofe*<sup>x</sup> (*popularly acceptable and not Sharey'ah disapproved maxim*);<sup>x</sup> an (*absolute*)-right<sup>448</sup> on the benefactors.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسَمِ قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٧﴾

237. And *en* (*if*) you<sup>c</sup> divorced them<sup>y</sup> of before *tamas-so* (*you: touch/come-on to/have sexual relation with*) them<sup>y</sup> and *qad* (*already and affirmatively had*) ordained you<sup>c</sup> for them<sup>y</sup> an ordainment<sup>w</sup> then (*for them*) half (*of*) what ordained you<sup>c</sup> except that/if they<sup>y</sup> pardon<sup>449</sup> or pardons who<sup>x</sup> (*is*) by his hand<sup>w</sup> the marriage tie;<sup>w450</sup> and if you<sup>z</sup> pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you<sup>z</sup> the *fadhla* (*generosity/-graciousness/seemliness*) between you<sup>b</sup>; verily, Allah by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٨﴾

238. Let-keep up<sup>451</sup> you<sup>z</sup> on the Prayers<sup>w</sup> and the middle<sup>w452</sup> Prayer<sup>w</sup> and *qumo* (*let-up-to-fulfill you<sup>z</sup>*)<sup>453</sup> for Allah *qa'neteena* (*he-they who are devotedly:obeyers/ submitters/ supplicants*).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٩﴾

<sup>444</sup> The word “الأجل” means term-limit, see اللسان.

<sup>445</sup> The word “touched” here is figuratively speaking, and Allah knows best, for sexual intercourse.

<sup>446</sup> The word “متعوهن” “mattey’obunna” means give them<sup>y</sup> their “متعة”= “muta’b” or “mata’a”= “متاع” meaning the “standard,” according to the local convention. See the next footnote 501 next regarding “mata’an.”

<sup>447</sup> The word “متاع”= “mata’an” is rooted in the word “متع”= “matta’a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

<sup>448</sup> The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً”= absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

<sup>449</sup> That is they voluntarily forgo their rights.

<sup>450</sup> That is the husband.

<sup>451</sup> The word “حافظوا” is rooted in “حفظ”= “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>452</sup> The word “الصلاة”= The Prayer (also the “soul” the Earth, the sun etc.) all are a feminine nouns in the Arabic language. So the reference to them (in this case The Prayer) is a “she.” Hence middle= “الوسطى” Emam ar-Razi

239. Then *en* (if) feared you<sup>c</sup> then *rejalan* (ambulatorily) or *rukbanan* (while being riders); and if (feel) secured you<sup>z</sup> then let-remember you<sup>z</sup> Allah just-as [He] taught you<sup>z</sup> what not you<sup>z</sup> could know.
240. And who<sup>r</sup> *youtawaffona*<sup>454</sup> (they who are received before dying) of you<sup>b</sup> and they<sup>z</sup> leave wives, a will for their wives a *mata'an*<sup>455</sup> (resource for a transitory worldly delight) until the *hawl* (=full-year by anniversary), other than exit; then if exited they<sup>y</sup> then no *jonah*<sup>456</sup> (sin) (is) on you<sup>b</sup> in what they<sup>y</sup> did<sup>w</sup> [in] their selves<sup>w</sup> of a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and Allah (is) Mighty Hakeemon<sup>457</sup> (infinite *hekamah* Possessor).
241. And for the divorcees a *mata'aon*<sup>458</sup> (resources of a transitory worldly delights) by the *ma'aroofe*<sup>x</sup> (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right<sup>459</sup> on the *muttaqeena* (reverential guarders against Allah's displeasure).
242. Like *tha'leka* (afar-that-it/that)<sup>x</sup> Allah manifests for you<sup>b</sup> His *Aya'te*<sup>w</sup> (messages) *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> cerebrate you.<sup>z</sup>
243. Have not [you<sup>s</sup>] seen to whom<sup>r</sup> exited they<sup>z</sup> from their homes<sup>w</sup> while they (were) thousands *badhara* (in caution of) [the] death; then said for them Allah: let-die you; <sup>z</sup> afterwards, [He] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (of) the mankind not thank they.<sup>z</sup>
244. And let-you<sup>z</sup> mutually fight in Allah's path and let- you<sup>z</sup> know that Allah (is) *Sa'meeon*<sup>460</sup> (Acute-Hearer/ favorable Answerer to prayer), Omniscient.
245. Who <sup>a</sup> (is) *tha*<sup>461</sup> (near he-one) who<sup>x</sup> [he] requites Allah a requital<sup>x</sup> *hasanan*: (ultimate meritorious deed); so that [He] doubles it<sup>x</sup> for him many-folds;<sup>w</sup> and Allah straitens and *yabssotto* ([He] swells/ extends); and to Him (to be) returned you.<sup>z</sup>
246. Have [you<sup>s</sup>] not seen to the chiefs of Israel's sons, from

فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

وَالْمُطَلَّقَاتُ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنْ أَكْثَرَ النَّاسُ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

أَلَمْ تَرَ إِلَى آلِ الْمَلِكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ

in his voluminous *تفسير* (commentary/explanation of The Qur'an) gives good rationale for any one of the Five Prayers (*Fajr* through *Isha*) could be the Prayer of the middle.

<sup>453</sup> The word "قوموا" from قام = stood/ upheld/ sustained/ maintained."

<sup>454</sup> For he word "youtawaffona" see footnote 449 above).

<sup>455</sup> See footnote 446 above regarding "mata'a."

<sup>456</sup> See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

<sup>457</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>458</sup> See footnote 446 above regarding mata'on.

<sup>459</sup> The Arabic text says: "حقًا" not "حق" i.e. the word "حقًا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*.

<sup>460</sup> See an elaboration of the word "Sameeon" here, as if He emphasizes His hearing.

<sup>461</sup> The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this".

after Mosa (Moses), *edh* (when) said they<sup>z</sup> for a prophet for them: let-mission<sup>462</sup> [you<sup>s</sup>] for us a king, (so that) we fight in Allah's path; said [he]: have *asaytom*<sup>463</sup> (fitted for you<sup>b</sup>) that *en* (if) (had been) written on you<sup>b</sup> the fight that not you<sup>z</sup> mutually fight; said they:<sup>z</sup> and what (is) for us that we not mutually fight in Allah's path, while *qad* (already and affirmatively) we (had been) exited from our homes<sup>w</sup> and our sons; so *lamma* (when/whence) (had been) written on them the fight they<sup>z</sup> veered/diverted except a few of them; and Allah (is) Omniscient by the *dha'lemeena*<sup>464</sup> (injustice-doers).

بَعْدَ مُوسَىٰ إِذْ قَالُوا لِنَبِيِّهِمْ اٰمَنَّا بِكَ اِنْ كُنَّا لَنَافِلُكَ نَقِيْلًا فِي سَبِيْلِ اللّٰهِ قَالِ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ اَلَّا تَقْتُلُوْا قَالُوْا وَمَا لَنَا اَلَّا نَقْتُلَ فِي سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَانَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ﴿٢٤٧﴾

247. And said for them their prophet: verily Allah *qad* (already and affirmatively) missioned<sup>465</sup> for you<sup>b</sup> *Ttaluta* (Saul as) a king; said they: <sup>z</sup> wherefrom (to) be for him a proprietorship<sup>x</sup> over us, while we (are) righter<sup>466</sup> by the proprietorship<sup>x</sup> than him; and not *youa'ta* ([he] had been accorded/allotted) an expanse<sup>w</sup> of possession; said [he]: verily, Allah *isstafabo*<sup>467</sup> (had superlatively and exclusively selected him) over you<sup>b</sup> and [He] augmented him *basttatan*<sup>w</sup> (vastness<sup>w</sup>/hugeness<sup>w</sup>) in the knowledge and the body; and Allah *youa'tey* (accords/allots) His proprietorship<sup>x</sup> (to) whom [He] wills; and Allah (is) *Wa'seon*<sup>468</sup> (Surrounder and encompassing all things), Omniscient.

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا قَالُوْا اَنْىٰ يَكُوْنُ لَهٗ الْمُلْكُ عَلَيْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُوْتِ سَعَةً مِّنَ الْاَمْالِ قَالِ اِنَّ اللّٰهَ اصْطَفٰهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللّٰهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٤٨﴾

248. And said for them their prophet: that/surely *Ayata*<sup>w</sup> (sign/proof) (of) his *mulka* (sovereignty/reign/kingship) (is) that *ya'teya* (comes to) you<sup>b</sup> the *Taboot*<sup>x</sup> (Ark) in it<sup>x</sup> a tranquility<sup>w</sup> from your<sup>n</sup> Lord, and a remnant<sup>w</sup> of what left *Mosa's* (Moses') *aalo* (family/house/kin/chiefs/followers) and *aalo Haroona's* (Aaron's), carrying it<sup>x</sup> the angels; verily in *tha'leka* (afar-that-it)<sup>x</sup> surely (is) an *Ayatan*<sup>w</sup> (= *Ayata*<sup>w</sup>) for you<sup>b</sup> *en* (if) you<sup>c</sup> were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةً مَّلِكِهِ اَنْ يَّاْتِيَكُمْ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوسٰى وَءَالُ هٰرُوْنَ حَمَلَهُ الْمَلٰٓئِكَةُ اِنْ فِيْ ذٰلِكَ لَآيَةٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٤٩﴾

249. Then *lamma* (when/whence) *sundered Ttaluto* (Saul) by the soldiers, said [he]: verily, Allah (is) *essaying* you<sup>b</sup> by a river;<sup>x</sup> so whoever [he] drunk from it<sup>x</sup> (is) surely not of

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُوْدِ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بَنَهْرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ وَمَن لَّمْ

<sup>462</sup> The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

<sup>463</sup> The word "عسيتم" = "خليق بكم" = "that is 'fitted for you'." See اللسان.

<sup>464</sup> The word "ظالم" in "فاعل الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

<sup>465</sup> The word "بعث" carries several meanings, see footnote 471 above.

<sup>466</sup> The word "righter": is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

<sup>467</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء." In the case of (b) the subject of "الاصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>468</sup> The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eo" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."



me; and whoever not *yatt'am'ho* ([he] tastes/ingests it<sup>x</sup>) surely he (*is*) of me, except whom<sup>p</sup> [he] scooped his hand's<sup>w</sup> full-hollow-she<sup>y</sup> by his hand;<sup>w</sup> so they<sup>z</sup> drank from it<sup>x</sup> except a few of them; then *lamma* they<sup>z</sup> crossed it<sup>x</sup> he and who<sup>r</sup> they<sup>z</sup> believed with him, said they:<sup>z</sup> we have no capacity<sup>w</sup> today by *Jaloota* (*Goliath*) and his soldiers; said who<sup>r</sup> presume they<sup>z</sup> verily they *mulago* (*are meeters with*) Allah: how-many<sup>469</sup> of a *fe'a'ten*<sup>w</sup> (*band/party/group*)<sup>w</sup> overcome-she<sup>y</sup> a multitudinous<sup>w</sup> *fe'a'tan* (= *fe'a'ten*)<sup>w</sup> by Allah's leave; and Allah (*is*) with the *ssa'bereena* (*people of patience*).

250. And *lamma* (*when/whence*) *barzo* (*they<sup>x</sup> had noticeably-appeared*) for *Jaloota* (*Goliath*) and his soldiers, said they:<sup>z</sup> (O), our Lord *afregb* (*let-descend/pour* [You<sup>s</sup>]) over us patience and let-firm [You<sup>s</sup>] our feet<sup>w</sup> and let-succor us [You<sup>s</sup>] over the people, the unbelievers.

251. So they<sup>z</sup> defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship<sup>x</sup> and the *bekmata*<sup>w470</sup> (*wisdom*)<sup>w</sup> and [He] taught him of what [He] wills; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind, some by some<sup>471</sup> surely the land<sup>w</sup>/Earth<sup>w</sup> (*would have*) corrupted;<sup>w</sup> [and,] but Allah (*is*) munificence possessor over the worlds.

252. *Telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup> / those<sup>w</sup>*) (*are*) Allah's *Aya'to*<sup>w</sup> (*messages*) We recite it<sup>w</sup> on you<sup>s</sup> by the right; and verily you<sup>s</sup> (*are*) surely of the *mursaleena* (*sent-messengers*).

253. *Telka*<sup>w</sup> (*she-that-afar-it/ those*)<sup>w</sup> (*are*) the messengers,<sup>472</sup> We favored/preferred<sup>473</sup> some (*of*) them over some; of them whom<sup>p</sup> Allah spoke (*to*), and raised [He] some (*of*) them ranks;<sup>w</sup> and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she<sup>y</sup> and We supported him by *Rubo-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they<sup>z</sup> who<sup>r</sup> of after them, from after what came-she<sup>y</sup> (*to*) them, the evidences-she<sup>y</sup>; [and,] but differed they;<sup>z</sup> so of them who<sup>p</sup> [he] believed and of them who<sup>p</sup> [he] unbelieved; and if Allah willed not mutually (*would have*) fought they;<sup>z</sup> [and,] but Allah does what [He] wants.

<sup>469</sup> The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>470</sup> See the *Lexicon* attached to this Translation for “*bekma*.”

<sup>471</sup> The Qur'anic phrase: “some by some,” is an Arabic *tongue* expression meaning: *crowded gathering of people*.

<sup>472</sup> The word “الرسل” = “messengers,” albeit *masculine* noun, but since it is a “*broken plural*” so its *demonstrative* particle is “تلك” = *Telka* (*she-that-afar-it*) in the *feminine* gender.

<sup>473</sup> Allah has *favored/distinguished* some messengers over other messengers, by certain traits, privileges.

254. O, you who<sup>r</sup> believed you<sup>z</sup> let-expend you<sup>z</sup> of what We provided you<sup>b</sup> [of] before that *ya'atee* (*approaches/comes*) a day<sup>x</sup> neither a selling in it<sup>x</sup> and nor a *kbollaton*<sup>w</sup> 474 (*ultimate-friendship/faithful friendship*)<sup>w</sup> and nor an intercession;<sup>w</sup> and the unbelievers, they(are)the *dha'lemoona*<sup>475</sup> (*injustice-doers*).
255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoumo*<sup>476</sup> (*The Ever-Sustainer*); neither overtakes<sup>w</sup> Him a *se'naton*<sup>w</sup> (*doze*)<sup>w</sup> nor a sleep; for Him what (are) in the Heavens<sup>w</sup> and what (are) in the Earth;<sup>w</sup> who<sup>a</sup> (*is*) *tha*<sup>477</sup> (*near he-one*) who<sup>x</sup> [*he*] intercedes *enda*<sup>478</sup> (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands<sup>w479</sup> and what (*is*) behind them; and not they<sup>z</sup> encompass by a thing of His knowledge except by what [*He*] willed; expanded<sup>480</sup> His Chair<sup>481</sup> (*to contain*) the Heavens<sup>w</sup> and the Earth;<sup>w</sup> and not *ya'odo* (*encumbers*) Him keeping-up<sup>482</sup> them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The Great.
256. No coercion (*is*) in the religion; *qad* (*already and affirmatively*) manifested the *rushdo* (*mature-discernment/ rational guidance to the right*) from the *ghayye*<sup>483</sup> (*misguidance/ straying because of fallacious belief resulting in disappointment*); so whoever [*he*] unbelieves in the *Ttagboor*<sup>484</sup> (*false deity*) and [*he*] believes in Allah so *Qad* (*already and affirmatively*) *istamsaka*<sup>485</sup> ([*he*] *assiduously-held-on*) by the knot<sup>w486</sup> the *wothqa*<sup>w487</sup> (*assuredly-intact*)<sup>w</sup> no hiatus for it;<sup>w</sup>

474 The word “خلة” is “ultimate-faithful-friendship,” i.e. friendship without any “خلل” = defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur’an The Supreme. That is why I chose to express “خلة” as “ultimate-faithful-friendship.”

475 The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

476 The word “القيوم” means The Ever-Multitudinous Sustainer of life and every thing in existence, and that is Allah (SWT). Such a designation is one of His most beautiful attributive names.

477 The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هذا” = “this.”

478 See the Lexicon attached to this Translation for word usage/ implication of “to” versus “by” versus “with.”

479 This is an Arabic tongue expression: “before their hands” meaning ahead of or before them.

480 The word “وسع كرسيه” means His Chair has “expanded (to contain) the Heavens and the Earth.”

481 The word “Kursi” = “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

482 The word “حفظهما” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

483 The word “الغى” = ghayye = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”, that is the misguidance/straying because of a fallacious belief resulting in a disappointment. See الالسان والراغب.

484 The word “Tagboor” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

485 The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

486 Say Qur’an commentators it’s: “لا إله إلا الله,” “No an elaha (a deity) except Allah,” is “most assuring knot.” “The nexus,” or “the link,” or the handle,” means the Islamic faith, as embodied in: لا إله إلا الله محمد رسول الله. The word “knot” is a feminine gender in Arabic; hence it is suffixed with -shey to feminize it: “knot-shey.”

and Allah (is) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answer to prayer*), Omniscient. بِالْعَرَّةِ الْوُثْقَى لَا أَنْفَصَامَ لَهَا

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allah (is) *Wa'leyyo* (*Guardian/ Ally*) (of) whom<sup>r</sup> believed they;<sup>z</sup> [He] exits them from the darknesses<sup>w</sup> to the illumination; *أَلْظَلَمْتُ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا* and who<sup>r</sup> unbelieved they<sup>z</sup> their *aw'leyao*<sup>488</sup> (*guardians/ allies*) *أُولِيَاؤُهُمُ الطَّغُوتُ يُخْرِجُونَهُمْ* (are) the *Ttagbooto* (*false deities*); they<sup>z</sup> exit them from the illumination<sup>x</sup> to the darknesses; <sup>w</sup> those (are) 'The Fire's' *أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ* companions; they (are) in it<sup>w</sup> immortals. ﴿٢٥٧﴾

258. Have not [you<sup>s</sup>] seen to whom<sup>x</sup> mutually [he] argued *عَبْرَاهِيمَ* (*Abraham*) in his Lord, that *aa'tabo* (*accorded him*) Allah the proprietorship<sup>x</sup> *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord (is) Who [He] quickens and [He] deadens;<sup>489</sup> said [he]: I quicken and [I] deaden; said *Ebraheemo* (*Abraham*): so verily Allah *ya'atee* (*causes to come*) by the sun<sup>w</sup> from the *mashrege* (*sunrise's locus*), *fa'a'tee* (*so let come you<sup>s</sup>*) by it<sup>w</sup> from the *maghrebe* (*sunset's locus*); then (*had been*) addled/confounded, who<sup>x</sup> [he] unbelieved; and Allah not *yahdey* (*divinely-guides* [He]) the people, the *dha'lemeena*<sup>490</sup> (*injustice-doers*). ﴿٢٥٨﴾

259. Or like who<sup>x</sup> [he] passed over a village<sup>w</sup> while it<sup>w</sup> (*was*) *keba'weyaton*<sup>491</sup> (*ruinously-empty and its walls had fallen*)<sup>w</sup> over its<sup>w</sup> *aoroshebe* (*trellises/ roofs*); said [he]: wherefrom<sup>492</sup> quickens this<sup>w</sup> Allah after its<sup>w</sup> death; so deadened him Allah (*for*) a hundred<sup>w</sup> *aam*<sup>493</sup> (*year*); afterwards resurrected<sup>494</sup> him [He]; said [He]: how-long<sup>495</sup> waited you;<sup>g</sup> said [he]: I waited a day or some (*of*) a day; said [He]: rather waited you<sup>g</sup> a hundred<sup>w</sup> *aam*<sup>496</sup>; so let-look [you<sup>s</sup>] at your<sup>t</sup> *tta'aame*<sup>x</sup> (*wheat/ edible/ food-grains*)<sup>x</sup> and your<sup>t</sup> drink not *yatasannab*<sup>497</sup> (*[it x] putrefies/ rots/ moulds*) (*by years' passage*); and let-look [you<sup>s</sup>] at your<sup>t</sup> donkey; and to make you<sup>g</sup> [We] an *Ayatan*<sup>w</sup> *أَوَكَلَّ الَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ* ﴿٢٥٩﴾

<sup>487</sup> The word "الْوُثْقَى" is the *feminine* of "الأوثق". There is no single word in English for "الْوُثْقَى" *per se*. So "the assuredly intact" seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the "الْوُثْقَى" certainly calls for.

<sup>488</sup> The word "أُولِيَاءُ" could also mean: friends, protectors.

<sup>489</sup> The word "أَمَاتَ" in "يَمِيتُكُمْ" is the *transitive verb* to *deprive of life*. See *Merriam Webster's Unabridged Dictionary*.

<sup>490</sup> The word "ظالم" in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

<sup>491</sup> The word "خَاوِيَةٌ" means *empty and in ruin*. See *اللسان* and *الهادي*.

<sup>492</sup> The word "أَنَّى" is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

<sup>493</sup> The Arabic text says "عام" but in English there is only one word to mean *عام* and *سنة*. In Arabic there is "عام", "حجة", "حول", and "سنة" each with a *difference*. Here "عام" is in reference to a *year with a specific significant event in it*, beginning any day within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "حول" = *anniversary of any special event*; and "حجة" = *lunar-year*. Although generally all are loosely used *synonymously* or *interchangeably*. See *الفروق اللغوية*, ل أبي هلال العسكري.

<sup>494</sup> The word "بَعَثَ" carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

<sup>495</sup> The word "كَمْ" is an *interrogative exclamatory particle*, meaning: "how-many," "how-much," "how-long."

<sup>496</sup> See footnote 541 above regarding *عام*.

<sup>497</sup> The word "يَتَسَنَّهْ" = *putrefy/ rot/ mould* due to passage of time (*years*) with respect to this great *Ayah*. See *اللسان*.



(miracle/proof) for the mankind; and let-look [you<sup>s</sup>] at the bones how *nunshezuba*<sup>w498</sup> ([We] *upraise it<sup>v</sup> and fit it<sup>v</sup> on top of each other superimposed in a standing construct*); afterwards [We] clothe it<sup>w</sup> fleshen; then *lamma* (when/whence) manifested for him,<sup>499</sup> said [he]: I know that Allah (is) over every thing Omnipotent.

وَلَنَجْعَلَكَ آيَةً لِلنَّاسِ وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

260. And *edh* (when) said *Ebraheemo* (Abraham): my Lord, let-show me [You<sup>s</sup>] how [You<sup>s</sup>] quicken the dead; said [He]: have not believed [you<sup>s</sup>]; said [he]: *bala*<sup>500</sup> (certainly-not); [and] but to tranquilize my heart; said [He]: then let-take [you<sup>s</sup>] four<sup>w</sup> of the birds and *ssurbunna*<sup>w501</sup> ([you<sup>s</sup>] *cut them into pieces and bring them closer*) <sup>w</sup> to you<sup>g</sup>; afterwards let: make-/emplace [you<sup>s</sup>] on each mountain of them<sup>y502</sup> a portion; afterwards let-summon [you<sup>s</sup>] them<sup>y503</sup> *ya'a'tee*<sup>504</sup> (approach-/come they<sup>v</sup> to) you<sup>g</sup> strivingly;<sup>505</sup> and let-know [you<sup>s</sup>] that Allah (is) Mighty *Hakeemon*<sup>506</sup> (infinite *hekma*<sup>507</sup> Possessor).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَئِنْ لَيُطَمِّينَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

261. A parable <sup>x</sup>/example <sup>x</sup> (of) whom<sup>r</sup> they<sup>z</sup> expend their possessions in Allah's path (is) like a parable<sup>x</sup>-/example<sup>x</sup> (of) a grain<sup>w</sup> sprouted-she<sup>y</sup> seven ears<sup>w</sup> in each ear<sup>w</sup> (is) hundred-[grain]; <sup>w</sup> and Allah doubles<sup>508</sup> for whom<sup>p</sup> [He] wills; and Allah (is) *Wa'seon*<sup>509</sup> (Surrounder and encompassing all things), Omniscient.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Who<sup>r</sup> they<sup>z</sup> expend their possessions in Allah's path; afterwards neither they<sup>z</sup> follow what they<sup>z</sup> expended (with) *mannan*<sup>510</sup> (ostantatious reminding of the favor personally rendered)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنَّا

<sup>498</sup> The word “نُنْشِزُهَا” from “أُنْشِزَ” (not “نُشِزَ”), and “أُنْشِزَ” mean: *fitted the parts on top of each other in a standing construct*, in this case into a *skeleton*.

<sup>499</sup> The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent.”

<sup>500</sup> The word “bala”= “certainly-not” is absolutely not synonymous with “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

<sup>501</sup> The word “surbunna,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

<sup>502</sup> The word “birds” = “الطير” is “جمع تكسير” = “broken plural” so grammatically the reference to such plural is in the feminine. Hence she-them or them-she<sup>y</sup> to be referring to a feminine gender to indicate that.

<sup>503</sup> Ibid.

<sup>504</sup> Ibid.

<sup>505</sup> See the *Lexicon* attached to this Translation for the word “sa'ad”= سعى. However, in this *Ayah*, “سعيًا” is both an adverbial construct in the place of an infinitive noun, to impart greater marvel. So, strivingly probably gives a close approximation for the idea, as it denotes *agility and vigor* of the gait.

<sup>506</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>507</sup> See the *Lexicon* attached to this Translation for “hekma.”

<sup>508</sup> The word “يُضَاعَفُ” means makes some thing its equal, i.e. makes it double, surely not manifold.

<sup>509</sup> The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eo” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

<sup>510</sup> The word “mannan” or the deflected form “manne,” comes from the root word ‘mann’= “من” has several meanings, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer; this second meaning is highly dishonorable and loathsome; (3) the

nor an annoyance;<sup>x</sup> for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; so neither (*is*) fear on them, and nor they sadden.



263. A say *ma'aroofon* (popularly acceptable and not *Sharey'ah* disapproved maxim) and a forgiveness<sup>w</sup> (are) *khayron* (choicer-/superior/worthier) than a charity<sup>w</sup> follows it<sup>w</sup> an annoyance;<sup>x</sup> and Allah (*is*) Rich Forbearer.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى ۚ وَاللَّهُ غَفِيرٌ حَلِيمٌ



264. O you, who<sup>r</sup> they<sup>z</sup> believed, let-not invalidate you<sup>z</sup> your<sup>n</sup> alms<sup>w</sup>/charities<sup>w</sup> by the *manne* (ostentatius reminding of favor personally rendered) and the annoyance;<sup>x</sup> like who<sup>x</sup> [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)<sup>x</sup> on it<sup>x</sup> *torabon* (crushed sand) then betided it<sup>x</sup> *wa'belon* (*downpour*<sup>x</sup>/rainstorm<sup>x</sup>) and left it<sup>x</sup> *ssaldan* (hard slick/bare), not<sup>511</sup> enable they<sup>z</sup> on a thing of what earned they<sup>z</sup>; and Allah not *yahdey* (divinely-guides) the people, the unbelievers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۚ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ



265. And a parable<sup>x</sup>/example<sup>x</sup> (*of*) whom<sup>r</sup> they<sup>z</sup> expend their possessions *ebtegha'a* (earnest-quest of) Allah's delight<sup>w</sup> and firming of their selves<sup>w</sup> (*is*) like a parable<sup>x</sup>/example<sup>x</sup> (*of*) a garden<sup>w</sup> by a height<sup>w</sup>, betided it<sup>w</sup> a *wa'belon* (*downpour*<sup>x</sup>/rainstorm<sup>x</sup>) so churned-out-she<sup>v</sup> its<sup>w</sup> *okola* (fruits/crops/-morsel/edibles) twain-doubles; then *en* (*if*) not befell it<sup>w</sup> *wa'belon* then dew; and Allah by what you<sup>z</sup> work (*is*) *Basseeron* (keenly: Seer/Omnoscient).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَفُتَّتْ أَكْلَهَا ضَعْفَيْنِ ۚ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطُلَّ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ



kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses*) time with his people in the wilderness.

<sup>511</sup> That is they *lack the strength to earn good or benefit desirable results* of what they had expended *ostentatiously*.

266. Does long an *ahado*<sup>512</sup> (*a lone/any one*) (*of*) you<sup>b</sup> to be for him a garden<sup>w</sup> of palm-trees<sup>w</sup> and grapes,<sup>513</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; for him in it<sup>w</sup> of all the *thamara'te*<sup>w</sup> (*yields/crops*);<sup>w</sup> and betided him the agedness and for him (*is*) a feeble progeny;<sup>w514</sup> then betided it<sup>w</sup> *eassa'ron*<sup>x</sup> (*tornado*)<sup>x</sup> in it<sup>x</sup> (*is*) a fire;<sup>w</sup> then burnt-she<sup>y</sup>; like *tha'leka* (*afar-that-it*)<sup>x</sup> Allah manifests for you<sup>b</sup> the *Aya'te*<sup>w</sup> (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> rethink you.<sup>z</sup>
- أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾
267. O, you who<sup>r</sup> believed you:<sup>z</sup> let-expend you<sup>z</sup> from goodies<sup>w515</sup> (*of*) what (*bad*) earned you<sup>c</sup> and of what *akbrajana* (*We emerged/produced*) for you<sup>b</sup> of the land<sup>w</sup>-/Earth;<sup>w</sup> and let-not wend you<sup>z</sup> the *khabothe*<sup>516</sup> (*wicked-/bad*)<sup>x</sup> from it<sup>x</sup> you<sup>z</sup> expend, while not you<sup>c</sup> (*are*) surely its<sup>x</sup> takers, except that *toghmedho* (*you're slightly close your<sup>n</sup> eyes*) in it;<sup>x</sup> and let-know you<sup>z</sup> that Allah (*is*) Rich Hameedon<sup>517</sup> (*iteratively praised, multitudinous praiser* He Himself).
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِءَاخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾
268. The Satan promises you<sup>b</sup> the poor and [*he*] commands you<sup>b</sup> by the profanity;<sup>w518</sup> while Allah promises you<sup>b</sup> forgiveness<sup>w</sup> from Him and munificence; and Allah (*is*) *Wa'seon*<sup>519</sup> (*Surrounder and encompassing all things*), Omniscient.
- الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾
269. You'a'tee ([*He*] accords) the *hekmeta*<sup>w520</sup> (*wisdom*)<sup>w</sup> (*to*) whom<sup>p</sup> [*He*] wills; and whomever you'a'ta (*to be* [*he*] accorded/given) the *hekmeta*<sup>w</sup> then *Qad* (*already and affirmatively*) ooteya ([*he*] had
- يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

<sup>512</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>513</sup> Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a true *Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نزهة الرياض شرح رياض الصالحين*. لـ محي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقين

<sup>514</sup> The word “ذرية” linguistically has double meaning: (1) *ancestry* or (2) *progeny*. See *اللسان*. Clearly in this context *progeny* is what applies. Also, the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference.

<sup>515</sup> The word “طيبات” = “goodies” = “goodies,<sup>w</sup>” = a *feminine gender* means any thing *delectable and legitimate*.

<sup>516</sup> The word “khabothe” = “خبث” is a *past tense*, i.e. *that which is wicked/bad*, it has no English equivalent *per se*.

<sup>517</sup> The word “Hameed” = “حميد” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

<sup>518</sup> The Arabic word used is “الفحشاء,” = the noun of “فاحشة” see *التاج*. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the *excess of ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

<sup>519</sup> The word “wa'seon” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) *that which can comprehensively contain other thing*. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes *one of Allah's most beautiful names*, meaning “surrounding and encompassing everything.”

<sup>520</sup> See the *Lexicon* attached to this Translation for “hekma”.

\* See the *Lexicon* attached to this Translation for The Qur'an's *characterizations* of “ذو الألباب” = the *albab's* possessors.



been accorded/given) *khayran* (desirables/worthinesses/ goodnesses) multitudinously; and not *yadhdhakkaru* (repetitively-remind) except the *alba'be's\** (hearts-intellects)'s possessors. الْأَلْبَبِ ﴿٢٧٠﴾

270. And what expended you<sup>c</sup> of an expenditure<sup>w</sup> or vowed you<sup>b</sup> of a vow then verily Allah knows it;<sup>x</sup> and not for the *dha'lemeena*<sup>521</sup> (injustice-doers) of succorers. وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ﴿٢٧٠﴾ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧١﴾

271. *en* (if) you<sup>z</sup> disclose/flash the alms<sup>w</sup>/charities<sup>w</sup> then *ne'emma* (how excellent) (is) indeed<sup>522</sup> it<sup>w</sup> (is); and, if you<sup>z</sup> conceal it<sup>w</sup> and to'atoba (you<sup>z</sup> accord/give it<sup>w</sup> to) the poor,<sup>523</sup> then it<sup>x524</sup> (is) *khayron*<sup>525</sup> (superior/betterment/goodness) <sup>x</sup> for you;<sup>b</sup> and [He] expiates a'n<sup>526</sup> (off) you<sup>b</sup> of your<sup>n</sup> *sayye'aa'te* <sup>w</sup> (demeritorious deeds)<sup>w</sup>; and Allah by what you<sup>z</sup> work (is) Proficient. إِنْ تُبْدُوا الصَّدَقَاتِ فَيَحْتَسِبْهَا وَيَخْفَوْهَا وَتُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. Not on you<sup>g</sup> (is) their *buda* (divine-guidance);<sup>527</sup> [and] but Allah *yahdey* (divinely-guides) whom<sup>p</sup> [He] wills; and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup> (lawful: possession/provision/desirable) so surely (it<sup>x</sup> is) for your<sup>n</sup> selves;<sup>w</sup> and not expend you<sup>z</sup> of *khayren* <sup>x</sup> except *ebtegha'a* (earnest-quest of) Allah's [Face];<sup>528</sup> and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup> *youwaffa*<sup>529</sup> (it shall be fully and augmentedly fulfilled) to you<sup>b</sup> while you<sup>f</sup> (are) not *todh'lamoona*<sup>530</sup> (to be wronged you<sup>z</sup>). لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تظلمُونَ ﴿٢٧٢﴾

273. For<sup>531</sup> the poor, who<sup>r</sup> (had been) straitened they<sup>z</sup> in Allah's path, they<sup>z</sup> cannot (make a) striking<sup>532</sup> in the land<sup>w</sup>/Earth;<sup>w</sup> reckons them rich the *ja'helo*<sup>533</sup> (he who acts ignorantly or incorrectly) of the abstinence; know them [you<sup>s</sup>] by their signa; not they<sup>z</sup> ask the mankind importunately; and whatever expend you<sup>z</sup> of *khayren*<sup>x</sup> (lawful: possession/provision-/desirable)<sup>x</sup> so verily Allah by it<sup>x</sup> (is) Omniscient. لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنْ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

274. Who<sup>r</sup> they<sup>z</sup> expend, their possessions, by the night and الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ

<sup>521</sup> The word *ظالم* in “فاعل الظلم” = “ظالمين” = “the injustice-doer,” as “الظالم” = “injustice.”

<sup>522</sup> See the *Lexicon* attached to this Translation regarding “ما المصدرية,” especially when for *emphasis*.

<sup>523</sup> See the *Lexicon* attached to this Translation for “الفقير” versus “المسكين,” i.e. *indigent* versus *poor*.

<sup>524</sup> The word “هو” refers to the *giving*<sup>x</sup> which is a *masculine* in Arabic.

<sup>525</sup> Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*.

<sup>526</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>527</sup> It must be pointed out here that “guidance” has *two distinct implications*: (1) guidance of *conveyance* and (2) guidance of *assistance*. The former just *shows* all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, as *all* have *free choices*. The later, guidance of *assistance* points to the *special* and *personal* guidance extended by Allah to those who *accept Allah's Way* manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities.

<sup>528</sup> The expression “for Allah's Face” is a lofty *Qur'anic* expression from Arabic *tongue* expression meaning: *Allah's pleasure and countenance*, i.e. *not for expectation of thanks or any recompement* from the recipient of the favor put forth or given by a giver.

<sup>529</sup> The word “يوفي” from “الوفاء=التمام” meaning *gathering the last component of any obligation to make or augment it a whole*. So “يوفي” means to be *endeavored* and *gathered the last part of an obligation* and *fully and augmentedly fulfilled*.

<sup>530</sup> The word “wrongs” has *myriads* of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>531</sup> In this context, and Allah knows best, *charity expenditure* is mostly for the *indigents*.

<sup>532</sup> The word “ضربا” translated as “strike.” Both words in *Arabic* and in *English* the two words have *multiple meanings*. The Arabic is *ver obvious* in this context, but the *English* may pose some *ambiguity*. So, it should be taken in one of its meanings of: “to set out or proceed, especially in a new direction.”

<sup>533</sup> The word “جاهل” = “jabelo” is rooted in “جهل” meaning: (1) was *ignorant* of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not accurate*. So, the “jabil” is *he who acts ignorantly or incorrectly*.

the *naba're* (between sunrise and sunset), secretly<sup>x</sup> and openly<sup>w</sup> then for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (*is*) fear on them and nor they sadden.

وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا  
هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

275. Who<sup>r</sup> they<sup>z</sup> eat the usury not *yaqumo* (they<sup>z</sup> up-to-fulfill)<sup>534</sup> except just-as *yaqumo* ([be] ups-to-fulfill) whom<sup>x</sup> tramples him the Satan of the *mas'se* (Satanic-madness); *tha'leka* (afar-that-it/thai)<sup>x</sup> (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*bad*): legitimized Allah the selling and [He] illegitimated the usury; so whoever came<sup>x</sup> (*to*) him an exhortation<sup>w535</sup> from his Lord and so [be] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [be] reverted then those (*are*) The Fire's<sup>w</sup> companions they (*are*) in it<sup>w</sup> immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا  
يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي  
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ  
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ  
الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ  
الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ  
رَبِّهِ فَاتَّقِ اللَّهَ فَلَهُ مَا سَلَفَ وَأَمْرُهُ  
إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Obliterates Allah the usury and *yourbey* ([He] waxes-/grows) the alms<sup>w</sup>/charities;<sup>w</sup> and Allah loves not every *kaffaren*<sup>536</sup> (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Verily who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> and *aqamo*<sup>537</sup> (they<sup>z</sup> upheld the prescribed obligations of) the Prayer<sup>w</sup> and *aa'taw* (accorded/fulfilled they<sup>z</sup>) the *Zakata*<sup>w538</sup> (prescribed percentage of personal possessions)<sup>w</sup> for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (*is*) fear on them and nor they sadden.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿٢٧٧﴾

278. O, you who<sup>r</sup> believed you<sup>z</sup> *ettaqo* (let you<sup>z</sup> reverentially guard not to displease) Allah and let-you<sup>z</sup> leave-off what remained of the usury, *en(if)* you<sup>c</sup> were believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ  
مُؤْمِنِينَ ﴿٢٧٨﴾

279. So *en(if)* you<sup>z</sup> did not, then let-you<sup>z</sup> cognize/apprise by a war from Allah and His messenger; and *en(if)* repented you<sup>c</sup> then for you<sup>b</sup> (*are*) your<sup>n</sup> possessions' principals; neither *tadh'lemoona* (you<sup>z</sup> wrong) nor *todhblamoona* (are to be wronged you<sup>z</sup>).

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ  
اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ  
رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ  
وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And *en(albeit)* [be] [was] *usra'ten*<sup>w</sup> (financial strait)<sup>w</sup> possessor then a postponement<sup>w</sup> to *mayara'ten*<sup>w</sup> (ease/-getting a weal);<sup>w</sup> and, if *tassaddago* (you<sup>z</sup> remit as a charity) (*it's is*) *khayron* (*choicer/superior/worthier*) for you<sup>b</sup> *en(if)* you<sup>c</sup> were (*to*) know.

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ  
مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

<sup>534</sup> The word "يقومون" = "up" = "get up or rise" (in the intransitive sense, or in the sense of "maintain," "sustain," or "uphold.")

<sup>535</sup> The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

<sup>536</sup> The word "كفار" strongly intensive singular masculine noun meaning: he who is ever/stout ingrate.

<sup>537</sup> The word "أقام" in "أقاموا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: "أقام؟" linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) upheld, as in this *Ayah* (S2: 3). Also "أقام" has another "sharey'ab" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you<sup>g</sup> were in them, then you<sup>g</sup> upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

<sup>538</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

281. And *ettago* (let reverentially self-protect you<sup>x</sup>) a day<sup>x</sup> (to be) returned you<sup>z</sup> in it<sup>x</sup> to Allah; afterwards each self<sup>w</sup> (shall be) fulfilled<sup>539</sup> what earned-she<sup>y</sup> and they (are) not *yodhla-moona*<sup>540</sup> (to be wronged they<sup>x</sup>).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ  
ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ  
وَهُمْ لَا يَظْلَمُونَ

282. O you, who<sup>r</sup> believed you<sup>z</sup> if mutually debited you<sup>c</sup> by a debt<sup>x</sup> to an *ajalen*<sup>541</sup> (term-limit) *musamma*<sup>542</sup> (that which is designated and/or named), then let<sup>543</sup> write it<sup>x</sup> you;<sup>z</sup> and let write between/among you<sup>b</sup> a writer by [the] justice; and let not *ya'aba*<sup>544</sup> (categorically-refuses) a writer to write [he] just-as what taught him Allah; so let write [he] and let dictates who<sup>x</sup> (is) on him the *baqqo*<sup>545</sup> (right/just-due/debt), and let *yatta'qe* (he reverentially guards not to displease) Allah, his Lord, and let-not diminishes<sup>546</sup> [he] of it<sup>x</sup> a thing; then *en* (if) [was] who<sup>x</sup> (is) on him the *baqqo* (is) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'bedo* (affirmatively let-seeke you<sup>r</sup> to witness) two witnesses/attesters of your<sup>n</sup> men; then *en* (if) not [both] were two men, then a man and two women, of whom<sup>p</sup> you<sup>z</sup> approve of the witnesses, that *tadhella*<sup>547</sup> (forgets) an *ebda*<sup>548</sup> (a lone-she<sup>r</sup>/any she-one) them<sup>y</sup>, then reminds an *ebda* them<sup>y</sup> the other;<sup>w</sup> and let not *ya'aba* the witnesses/testifiers, if when<sup>549</sup> (had been) summoned they;<sup>z</sup> and let-not weary you<sup>z</sup> to you<sup>z</sup> write it<sup>x</sup> small<sup>x</sup> or big<sup>x</sup> to its<sup>x</sup> *aja'le*<sup>550</sup> (term-limit)<sup>x</sup>; *tha'lekum* (collective-afar-that) (is) *aqsatto*<sup>551</sup> (more just) *enda* (by Rule of) Allah, and upright-straighter<sup>552</sup> for the testimony<sup>w</sup> and closer/lower<sup>553</sup> that not suspect you;<sup>z</sup> except that be<sup>w</sup> [it<sup>w</sup>] a present<sup>w</sup> (i.e. immediately exchanged) trade<sup>w</sup> you<sup>z</sup> administer it<sup>w</sup> among you<sup>b</sup> then not on you<sup>b</sup> a *jonahon*<sup>554</sup> (sin) that not write it<sup>w</sup> you;<sup>z</sup> and *ash'bedo*

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَعْتُمْ  
بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَآكْتُوبُهُ  
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ  
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا  
عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي  
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا  
يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي  
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا  
يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ  
بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ  
رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ  
فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ  
الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ  
إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ  
الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا  
أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى  
أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ  
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا  
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً  
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ

<sup>539</sup> See footnote 581 above regarding “توفى”.

<sup>540</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>541</sup> The word “الأجل” means term-limit, see اللسان.

<sup>542</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

<sup>543</sup> The word “فآكْتُوبُهُ” is an imperative command verb, hence denoted by “let, in parenthesis, as the text does not have “let” per se.” It is in the imperative to express a command to put the debt in writing.

<sup>544</sup> The Arabic word “أبى” means: [he] refused definitively, i.e. categorically-refused, there could be no future compliance.

<sup>545</sup> The “just due” means the payable debt, which is the right amount on him.

<sup>546</sup> The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

<sup>547</sup> The word “ضل” has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed. See اللسان.

<sup>548</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>549</sup> See the *Lexicon* attached to this Translation regarding, “ما المصدرية,” especially when for emphasis.

<sup>550</sup> The word “الأجل” means term-limit, see اللسان.

<sup>551</sup> The word “*aqsatt*” = “أقسط” is based on the root word “*qasata*” = “قسط” meaning: (1) was absolutely just, i.e. by the balance, not a hair of difference. (2) Justice per se, could be rendered by mutual consent between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise.

<sup>552</sup> The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness.” See الطبري and اللسان.

<sup>553</sup> That is nearer (closer) to your recollection so as not to suspect.

<sup>554</sup> See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.



(let-call you<sup>z</sup> to witness) if/when mutually you<sup>c</sup> sell; and let-not you<sup>d</sup>barra (mutually harm) (to/on) a writer or a witnesser; and en (albeit) you<sup>z</sup> do, then verily it<sup>x</sup> (is) a *fosoogon*<sup>555</sup> (rebellion vis-à-vis Allah's command) by you;<sup>b</sup> and ettaqo (let reverentially guard you<sup>z</sup> not to displease) Allah; and Allah teaches you<sup>b</sup> and Allah by every thing (is) Omniscient.

جَنَاحَ إِلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا  
تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا  
شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ  
بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمَكُمُ اللَّهُ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

283. And en (if) you<sup>c</sup> were on a travel and not found you<sup>z</sup> a writer, then a pledge<sup>x</sup>/security<sup>x</sup> *mugboodhaton* (it<sup>w</sup> being hand-received); then, en (if) trusted some (of) you<sup>b</sup> some, then let you<sup>addey</sup><sup>556</sup> (personally deliver or perform his full obligations) who<sup>x</sup> [he] (had been) entrusted his *amanata*<sup>557</sup> (entrustment/entrusted article/deposit/duty/responsibility) <sup>w</sup> and leyatta'qey (let he reverentially guard not to displease) Allah, his Lord; and let-not conceal you<sup>z</sup> the testimony;<sup>w</sup> and whoever [he] conceals it<sup>w</sup> then surely it<sup>x</sup> (is) sinner his heart;<sup>x</sup> and Allah by what you<sup>z</sup> work (is) Omniscient.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا  
كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَمِنَ  
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ  
أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا  
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ  
عِاثٌ لِقَلْبِهِ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. For Allah what (are) in the Heavens<sup>w</sup> and what (are) in the Earth;<sup>w</sup> and en (if) you<sup>z</sup> disclose/flash what (is) in your<sup>n</sup> selves<sup>w</sup> or you<sup>z</sup> hide it<sup>x</sup> reckons<sup>558</sup> (up with) you<sup>b</sup> Allah by it;<sup>x</sup> then [He] forgives whom<sup>p</sup> [He] wills and [He] torments whom<sup>p</sup> [He] wills; and Allah over every thing (is) Omnipotent.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ  
تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (had been) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [we] between an *ahaden*<sup>559</sup> (a lone/any-one) of His messengers; and said they: <sup>z</sup> we (had) heard and we obeyed; (we seek Your<sup>s</sup>) your<sup>t</sup> forgiveness O, our Lord: and to You<sup>s</sup> (is) the destiny.

ءَامَنَ الرُّسُلُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ  
رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا  
يُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ  
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ  
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

<sup>555</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

<sup>556</sup> With respect to the word “youaddo,” it is to be noted that it is from “أداء,” meaning: personally, performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee’s legal representative. This contrasts with “waffa” = “وفى” paid the full obligations in any way.

<sup>557</sup> The word “أمانته” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

<sup>558</sup> The verbal expression “reckons with” according to the dictionary means: “To come to terms or settle accounts with.” See *The American Heritage Dictionary*.

<sup>559</sup> See the *Lexicon* attached to this *Translation* regarding “أحد.”

286. Not charges Allah a self<sup>w</sup> except its<sup>w</sup> capacity; for it<sup>w</sup> what earned-she<sup>y</sup> and on it<sup>w</sup> what *ektasabat*<sup>560</sup> (*reciprocally earned-she<sup>y</sup>*); O, our Lord: let-not *toaa'kbethona*<sup>561</sup> ([You<sup>s</sup>] *retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [You<sup>s</sup>] load on us *essran*<sup>562</sup> (*severe/-heavy/personal-/and most burdensome obligation*) just-as (*bad*) loaded [You<sup>s</sup>] on whom<sup>r</sup> of before us; O, our Lord: and let-not *tobammilna* ([You<sup>s</sup>] *iteratively burden us*) what not (*we have*) capacity<sup>w</sup> for us by it;<sup>x</sup> and let-pardon *a'n*<sup>563</sup> (*regarding*) us [You<sup>s</sup>], and let-forgive *a'n* us [You<sup>s</sup>] and *urhamna*<sup>564</sup> (*let-[You<sup>s</sup>] mercy-give us*); You<sup>s</sup> (*are*) our Guardian, so let-succor us [You<sup>s</sup>] over the people, the unbelievers.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخُذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

<sup>560</sup> The word “اكتسبوا” rooted in “الإفتعال” = “ليس فاعل أو تفاعل” = “اكتسب” hence “اكتسبوا” = “spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes* the deed and the deed *likes* the doer, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity.” Also, “اكتسبت” has *more* letters-construct implying *more* positive or negative meaning, in this case a negative one. So this *self* had *intentionally* conditioned its entity to *earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it.

<sup>561</sup> The word “يؤاخذ” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See اللسان. In the *Ayah*: “had Allah *retributively-punished* the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is *retributively-punished*.

<sup>562</sup> The word “issran” or “issren” or “issren” all mean the same, only grammatically deflected. Thus, “issran” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone* is to *carry and discharge its full obligations*, with *no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

<sup>563</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

<sup>564</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: “urham ([You] *mercy-gave*) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in accurate English, as there is *no verb* in English for the word “mercy.”